

SALVATION

Written by

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FADE IN:

1

EXT. TIBET - DAY

1

A piece of Tibetan MUSIC with *Pali* VERSES comes through the monastery in b.g.

Anekajati samsaram, sandhavissam anibbisam;

Gahakaram gavesanto, dukkha jati punappunam.

Gahakaraka ditthosi, puna geham na kahasi;

Sabba te phasuka bhagga, gahakutam visankhatam;

Visankhara gatam cittam, tanhanam khayamajjhaga.

A HORSERIDER, 25, running on the horseback comes toward us over the MUSIC. The HORSE is black. The horserider looks stressful. We see the droplet and saliva on the horse's nose and mouth.

Now, a group of LAMAS, on horsebacks, chase behind him. They look dirty. Their hair is long and untidy. Their teeth are black and dirty. They have little mustache and beard on their faces. They are Mongoloids.

They YELL OUT him rough words.

LAMA #1
(in Tibetan)
You mother fucker! Stop!

LAMA #2
(in Tibetan)
You son of a bitch!

The horserider pulls out the rein and hits the ribs of the horse frequently by his knees.

A QUIVER ON HIS BACK

He looks back at the chasers. One of the horseriders pulls out the string of the bow and sends an arrow at him. The horserider avoids it by himself. Then another -- then another, a flow of arrows toward him.

He is able to avoid of the rain of the arrows. Unfortunately, one of the arrows pinches into the horse's thigh. The horse CRIES in pain and stops to fly. When it starts to run again the horserider turns back himself completely and swings the rain of arrows at them. Now he faces with them. They are wounded and CRY in pain. They speak of rough words again.

LAMA #3

Stop swinging the arrows toward us,
you mother fucker!

They stop their horses and root out the arrows from their limbs.

They turn back their horses and move back. When they come into the river, he swings the rain of arrows. One of the horse falls down on the river SPLASHING the water. Suddenly the horse rider sees a group of LAMAS coming toward them to join.

His pov: A group of Lamas, on horsebacks, runs their horses. They SHOUT AT their horses.

A sudden anxiety arises over his face. He turns back the horse and escapes of the place.

The Lamas force their horses to run faster. Now their distance reduces. The new Lamas are chasing behind him. One of them shoots an arrow at him. Similarly, the others follow him.

A big stone lies there. A word "Dolpa" is carved in Tibetan.

Suddenly an arrow pinches his back. Now the horserider comes along the narrow gully of cliff. For a moment the Lamas cannot see him. He swings an arrow on the cliff. The arrow hits the pebble and shakes a little. He swings a rain of arrows to the pebbles on the cliff. The dry landslide falls down on the narrow gully. Below is the river following.

Lamas enter into the narrow gully but they are trapped into the way. A dry land slide falls down over them. Their horses don't have any confidence to go ahead. They NEIGH frequently and hesitate to pass through it. An old and experienced LAMA stops behind.

OLD LAMA

Stop Idiots! Don't move farther!
The bastard is trying to make a
mouse trap for us. How clever the
bastard is!

There is a chaos in horses. Lamas stop and curse him.

LAMA #1

The fucking guy made us into
ambush.

LAMA #2

Don't leave him. Kill the bastard!

They avoid of the dry landslide. They wait for the moments to move back.

LAMAS

You son of a bitch! We take our
revenge sometime.

The horserider looks at them back and smiles at his success.
He is wounded.

His pov: The Lamas being trapped into the narrow gully.

He enters into Dolpa.

The Lamas move back. They meet a beautiful Tibetan LADY. She is annoyed with them.

LADY

Leave me alone. You idiot!

But the Lamas carry her on the horseback although she protests.

CUT TO:

2 EXT. COURTYARD/SHEY GOMPA MONASTERY - DAY

2

In b.g. the CHANTING of Pali verses still CONTINUES. It is LOUDER than before. After a few moments it FADES OUT.

There are a MONK and HIS DISCIPLES. The monk performs the discourse.

MONK

Today, I am going to explain the Noble Eightfold Path. The noble eightfold path consists of sila, samadhi and panna. Sila defines discipline and code of conduct to walk into the path. According to the sila, you've to abide by rules abstaining from unwholesome acts of body and speech. The next one is samadhi. Samadhi is the process of controlling one's own the mind. The last and very important among three is panna. Panna is the process of purifying the mind. It leads to the wisdom. It leads to the insight --

THE HORSERIDER

He bends down on the horseback. The horse gallops on the courtyard of monastery.

In the courtyard are family MEMBERS. When they look up at him they are afraid. He is wounded and full of blood. PASANG, his cousin, helps him to get off the horse. HIS FATHER looks very angry with him. He is king of Dolpa.

We pull back to reveal: RIMPONCHHE, COMMANDER, MINISTER and a few MONKS and LAMAS stand calmly there.

KING
During the war between Dolpa and
Tibet why does he enter into Tibet?

An AMCHY, a traditional Tibetan medical practitioner, along with his medical assistants appears there.

AMCHY
(looking at the wound)
Not so deep!

KING
Pasang, do you know the reason?

PASANG
No, my lord!

KING
Okay! Get him under the medical
supervision.

CUT TO:

3

EXT. TIBET - DAY

3

A herd of horses moves along the river. On midst of the herd is the beautiful lady on the horseback along with a horserider. She is still annoyed at them. A Lama gets controlled over her.

LADY
Let me get off.

She still tries to escape of him. But the horserider controls her strongly. The horseriders escort her. Still she wants to get off the horse but the horserider does not let her get off. Instead, he scorns her.

HORSERIDER
You fool!

LADY

Let me be alone! Do not take
revenge with him. Don't fight with
Dolpa. They are the biggest
warriors. They swallow you idiots
one by one.

LAMA #1

Shut up! We kill them. He is
bastard.

LADY

Stop! You fool.

She still tries to escape of them.

CUT TO:

4

INT. PHYSICIAN ROOM/DOLPA - DAY

4

The horserider lies down on his back. An amchi (physician)
serves his medical treatment. Pasang is with them and
offering his service to the physician.

AMCHY

Do not afraid! The wound is not so
deep. After a week the wound will
be healed.

RINZIN

(screams in pain)
Slowly, ouch! I am feeling pain.

PASANG

Tell me about the event, Rinzin!

The physician is also interested in listening to the story.

AMCHY

Come on, guy! What was wrong with
you?

RINZIN

That day I went far to Tibet.

CUT TO:

5

EXT. LAKE/TIBET - DAY - FLASH BACK

5

Rinzin and lady are engaged in love on the bank of a lake.
The lady throws snowballs into the lake.

RINZIN
Okay. Let's play a game.

LADY
Of what kind?

RINZIN
Throwing snowballs into the lake.

LADY
Then?

RINZIN
If your snowball goes farther than mine, suppose, you win the game and you love me much than I do. If mine snowball goes farther than yours then I win and --

LADY
(interrupting)
Then you love me much than I do.
Okay, start!

According to the rule, they practice the game. The lady wins the game.

LADY (CONT'D)
Kiss me on cheeks.

The boy starts to kiss first on her cheek.

RINZIN
Sometimes losing the game is very much beneficial.

Now the lady offers kiss at any place over her body and the boy obeys. After a while they both look feeling much emotion and engage in tongue kiss when they hear of the SHOUTS. Suddenly the boy separates from her by himself and looks anxiously toward the moving horses. The girl follows him.

Their pov: A herd of horses moving.

Then the boy starts to run away leaving the lady on the bank of the lake. The lady follows him.

LADY
Stop!

He does not listen.

LADY (CONT'D)
Stop, please!

He jumps on the horseback and moves. They chase him behind and swing arrows toward him until he arrives at the boarder of Dolpa. When he crosses the boarder they stop their horses and look at him regretfully. ONE of them spits on the ground. They move. They follow to him.

CUT TO:

6

EXT. TIBET DURBAR SQUARE - DAY

6

The lady is handcuffed in courtyard. There are many Lamas confronting her. They perform interrogations.

LAMA #1

Why did you leave the palace?

The lady does not speak a word.

LAMA #2

You don't know the facts that there is still war between two countries?

FIANCE asks her questions brutally.

FIANCÉ

Why did you go there?

She does not speak a word.

FIANCÉ (CONT'D)

Don't you speak?

He GIVES her a slap.

FIANCE

I know the fact - - that - -

FIANCÉ

You met your boy, didn't you?

She spits on his face. The king comes closer to her.

King and the lady exchange their glances with each other.

The lady waits for his favor.

KING

Rule is rule. I cannot do anything for your shake. Without my permission why do you attempt to enter into Dolpa?

She SOBS. He tries to convince her.

KING (CONT'D)

Dolpa is our enemy. There is war between us. You should not have met them. You give up your love and help us to bring peace in Tibet.

However, she protests and does not convince herself.

LADY

I don't believe that your men will help you to bring peace in Tibet. You have been trapped by false advisors. Your advisors are going to mislead to people of Tibet.

A MONK and his FOLLOWERS come closer to her. They move manes.

A beautiful peace of Tibetan MUSIC with Pali verses comes through the monastery.

The lady is still handcuffed. She confronts with the circumstance. He comes across them. He smells the situation. The Lamas, still violent, are there. The monk moves close to her to untie the handcuffed hands. The Lamas are annoyed with them.

LAMA #1

What are you doing, sir?

MONK

(not looking at him)
I am doing my job, boy!

LAMA #1

She has committed a crime. Don't you know?

The monk looks up at him.

A beat.

He surveys the atmosphere.

MONK

I know much better than you.

He exchanges his glance with fiancé.

LAMA #2

She meets the man who is enemy of Tibet.

MONK

According to Buddhism no one is enemy of someone. Ignorance is your enemy. Know that this lesson today, my boys because you were absent in my morning discourse.

LAMA #3

You are not doing well, sir! It is political.

The monk releases the lady.

MONK

Every politics is guided by ethics and religion. Buddhism is our base to every politics.

LAMA #1

You are inviting a conflict.

He exchanges his glances with king.

MONK

Not me but you. We only see iceberg on the ocean. But there is deep-rooted iceberg on the floor of ocean. So is your conflict. I see a heavy storm coming in Tibet. It is better not to involve into war with Dolpa. War gives no benefit to anyone.

But the Lamas do not convince themselves. The fiancé and the lady confront on their way. She spits to him.

MOS: Fiancé, king and lamas talk to one another.

DISSOLVE TO:

7

INT. GALLERY/TIBET - DAY

7

In her gallery, the PRINCESS is busy with drawing a painting against the canvas. She draws a portrait of Lord Buddha.

A tremendous anxiety arises over her face as if she is not satisfied with the drawing herself.

We pull back to reveal: There are lots of drawings painted by her.

However, she labors hard to sketch the painting, she is unable to finish it according to her wish.

Dolma enters into the gallery and sees that her cousin is busy with the drawing.

DOLMA

You are busy with the drawing,
aren't you?

PRINCESS

(not looking at her)
Yes, I am still busy with the
drawing. I have been gone through
it for about months. However, I
have not got it completely yet. I
am not succeeding with the subject
matter.

DOLMA

What is your subject matter?

PRINCESS

The painting is about Lord Buddha
giving his first discourse to his
five disciples soon after he had
got salvation.

DOLMA

Beautiful! However, you look very
anxious!

She looks back at her and stands with the brush in her hand.

PRINCESS

Yes I am.

DOLMA

Keep on! One day you will get
success.

PRINCESS

Thanks, my dear!

They don't speak for a few moments. Princess is still busy
with her drawing. Dolma calmly watches her. Her patience
bursts out.

DOLMA

I don't feel good political
situation here.

Princess stops drawing and throws a glance at her.

PRINCESS

What do you mean, my dear ?

DOLMA

It's true. A very bad storm is coming toward us.

PRINCESS

How ?

DOLMA

Your fiancé is waving a new plan to take power in Tibet.

PRINCESS

What is the evidence?

DOLMA

His political activity. For examples, that day he chased the prince of Dolpa along with his horseriders. His men handcuffed me on the courtyard of the palace.

PRINCESS

Is that enough?

Princess again starts to brush the drawing.

DOLMA

He is studying the old treaties between Tibet and Dolpa. -- between Tibet and Neva valley. It all proves that -- he -- he --

PRINCESS

I know that Tibet is going through the tough time. We still have war with our neighbors. -- With a few of them, disputations still remain.

DOLMA

To take over the power, he either divides our people or unites our enemies against us.

Princess stops brushing the drawing and looks at her out of curiosity. She is very much surprised.

DOLMA (CONT'D)

Think about it.

She moves out. Princess looks anxious. She follows to her but she stops and looks her drawing because it is incomplete.

CUT TO:

There is a convention in Dolpa Durbar Square.

KING

I announce that Dolpa is going to
build a Bouddha monastery.

We pull back to reveal that there are the crown prince Rinzin and his cousin Pasang, Rimponchhe, ministers of Dolpa, local farmers and businessmen, people of the city, and some nuns and monks.

The people are happy to listen the order because it is not the order of war against Tibet that they must involve themselves.

They make side talk about it with their friends, with relatives, and with their neighbors.

MAN #1

It is a good decision of king.

MAN #2

Truly!

WOMAN #1

Now, I will admit my son to the
monastery.

WOMAN #2

I was afraid that the king was
going to take part in war again.

NUN #1

Dolpa is not interested in war.

NUN #2

Sure?

NUN #1

Very much!

RIMPONCHHE

Dolpa always favors on peace
against the war with Tibet. War is
no better in any form. We want
peace and for that peace we are
going to build a monastery and
repair old monasteries.

DEPUTY RIMPONCHHE

In monastery, we will collect the old Bouddha scriptures and manuscripts -- from around the neighbors. There Buddhist students can stay and learn the teaching of Bouddha.

RIMPONCHHE

And the monastery will be the center of Bouddha teaching for Dolpa, Bhutan, Laddakh and Tibet. From this moments onwards we will not involve in war with Tibet -- with any neighbors.

LAMA #1

How can we believe that the Tibetan will not invade us?

LAMA #2

At that moment when we are chanting the Buddhist mantra with the Holy seeds of buddhachitta?

LAMA #3

At the moments when we are moving the manes peacefully at the monasteries?

RIMPONCHHE

For your question, I myself go to the king of Tibet to have a peace treaty.

OLD LAMA

Is that enough?

RIMPONCHHE

A treaty is a treaty. One must believe it.

Listening to him people are very happy. However, a few young LAMAS look unsatisfied. They murmur themselves.

CUT TO:

9

INT. ASSEMBLY/TIBET DURBAR SQUARE - DAY

9

A formal ritual is performed before we see king on platform being ready to address his people. He feels uncomfortable. A sudden anxiety arises over his face.

We pull back to reveal: Rimponchhe, fiancé, commander, monks, nuns, Lamas and laymen and assembly members listening to him.

KING

Dolma is found to have involved in love with Prince Rinzin. The people of Tibet don't like it.

A beat

KING (CONT'D)

It is against the code and conduct of Tibet. Next, I have found a piece of information that the prince of Dolpa attacked to our people that violated the agreement between us.

He surveys the assembly.

KING (CONT'D)

In consequence, Tibet takes a decision to go to war against Dolpa. I call for this assembly to put a proposal of war against Dolpa before you and pass it with your approval.

The assembly passes the decision in favor of king.

ASSEMBLY

We vote for war against Dolpa! We vote for war against Dolpa!!

OLD MONK (O.S.)

I don't vote for your war, king!

The assembly is completely silence. A young MONK enters into the assembly. Members of the assembly look up at him interestingly.

YOUNG MONK

I don't vote for war against Dolpa.

RIMPONCHHE

Me too, my lord!

LAMA #1

Me too!

Then a hand raises.

LAMA #2
Against the war!

Then another hand - - another hand - -

RIMPONCHHE
Negotiation may bring peace to
Tibet, my lord!

KING
What kind of negotiation, Revt.
Rimponchhe?

They exchange their glances with each other.

KING (CONT'D)
They looted out our Holy scriptures
and we waited for negotiation. They
stole our yaks while they were
grazing on the pasture we waited
for their negotiation. And you say
nego - -

RIMPONCHHE
(interrupting him)
We are followers to the path of
Buddha. We don't have any kind of
alternative. Peace is the ultimate
resolution between Tibet and Dolpa.

KING
We all accept that we are follower
of Buddhism. It doesn't mean that
we should tolerate all their
injustice.

MONK
Then my Lord! Can we get back the
Holy scripture? Truly, my
meditation is incomplete.

KING
Sure!

LAMA
Whatever a decision taken by our
king is in favor of Tibet.

LAMA #2
But I see it may not be in favor of
Buddhism.

CUT TO:

10

EXT. JOKHANG TEMPLE/BARKHOR SQUARE - TIBET - DAY

10

Rimponchhe is about to go to monastery for his regular discourse there. The princess meets him on the way. She bows to Rimponchhe. He forwards his blessing to her.

RIMPONCHHE

Be happy!

PRINCESS

I am not happy at the moment,
Reverent!

RIMPONCHHE

Why, my daughter?

PRINCESS

My drawing is not going through
success. I am still very confused
with it.

RIMPONCHHE

There is fixed time of any event of
this universe. If it is not going
well, then, you must wait for the
time God has wished for you. In
every challenge, He brings the
opportunity to you. He insists that
you must not know it before.

She nods.

RIMPONCHHE (CONT'D)

The simple thing opens the door of
tremendous opportunity. You must be
serious about your meditation. You
will find the answer.

CUT TO:

11

EXT. GROUND - DAY

11

The practice goes on with SOUND at first before a Kung Fu
TEACHER guides his PUPILS. His pupils practice the game. We
see a complete environment of a stadium.

A PUPIL does not do his practice very well. His teacher comes
closer to him.

TEACHER

This way how can you fight against
those fucking Dolpos?

He teaches him some techniques. The pupil follows. He roams to teach other fellows if anyone does appropriately or not.

CUT TO:

12

EXT. MONASTERY - DAY

12

Rimponchhe walks along the way. A few monks, nuns and Lamas follow him. He still counts the Holy seeds of Bodhichitta. Princess comes across him. Princess bows to him. He offers his blessing to her.

RIMPONCHHE

Be happy. You look happy now.

PRINCESS

(being happy)

Yes, Reverent! Today, I completed the drawing. I would like you to show it.

RIMPONCHHE

Sure, my daughter!

PRINCESS

Let's come together.

CUT TO:

13

INT. GALLERY - DAY

13

We enter into the gallery. There is a drawing prepared by princess. The drawing is about Lord Buddha offering his first discourse after his salvation to his five disciples. Rimponchhe along with monks, nuns and Lamas watches the drawing. He is very impressed. The monks, nuns and Lamas watch the other drawings too.

RIMPONCHHE

Beautiful! You did hard work. Keep on! Keep on!! This drawing is very important. It is not only a drawing that I see but it is fortune of Tibet.

PRINCESS

Thank you for watching it.

Dolma enters into the gallery.

DOLMA

Reverent! Reverent!! I have been
looking for you. You are here now.
Some monks are waiting for you near
the monastery.

RIMPONCHHE

Why?

DOLMA

They were just talking about their
journey towards Lumbini.

RIMPONCHHE

Sure! I am late now. I have to
leave soon.

Rimponchhe leaves along with monks, nuns and Lamas. Princess
goes to the entrance with them. Dolma stays inside the
gallery.

PRINCESS

Look! I have completed the drawing.
How beautiful it is! Let's come to
watch it.

Dolma watches it. She is astonished when she looks at the
painting. An anxiety arises over her face. She lifts up the
drawing.

DOLMA

This drawing - - this drawing !!

She looks rather confused.

PRINCESS

What is wrong with the drawing? Is
it not beautiful?

DOLMA

It is beautiful! I am not
saying that it is not beautiful.
However - - !

PRINCESS

Then? Go on!

DOLMA

I cannot tell you.

PRINCESS

You look as though you are not
happy with my drawing.

DOLMA

That is not the matter.

PRINCESS

What is the matter, then?

DOLMA

Truly to say the portrait is
similar to the face of my lover.

Princess BURSTS OUT.

PRINCESS

You are crazy! To everyone you say
your lover. How silly you are!

DOLMA

Believe me, sister! The portrait
resembles with the face of my --

PRINCESS

(interrupting)

Is your lover so nice as I have
sketched the portrait of Lord
Buddha offering his first discourse
to his five disciples?

DOLMA

Truly!

PRINCESS

You've been mad! You are crazy now.
After all, you are envious of my
drawing.

DOLMA

Don't think so. However a fact is a
fact. I am not envious of your
drawing. It is beautiful! Though --
if - - if -- !

PRINCESS

Why ifs and buts? Tell me what do
you want to convey?

DOLMA

If you want to know the fact let's
move to Dolpa. They celebrate the
Yartung festival every year there.
If you are lucky one, you will find
your answer. You will meet him. If
I am lucky one you will not meet
him.

PRINCESS

Why do you say the last sentences?

DOLMA

He has got a God's face and
philosophic attitude. If a young
girl like you sees him, she will
get impressed soon.

PRINCESS

Okay! Let's move tomorrow.

CUT TO:

14

EXT. DOLPA/YARTUNG FESTIVAL - DAY

14

There is a horse festival in Dolpa. People celebrate it. They
are on horsebacks running their horses for practice.

Many people of different age and culture take part in the
horse festival. Old MEN, WOMEN, young RIDERS of different
gender, even CHILDREN run their horses for their practices. A
few clusters of people practice archery.

People having fun and joy. Laughter BURSTS OUT. A few people
drink domestic wine.

A moving roulette. A few people bet their money to roulette.

NARRATOR (V.O.)

People celebrate this festival
after they harvest the barley and
wheat and store them. This festival
is called Yartung. In this festival
people come from Bhutan, Sikkim and
Tibet. They take part into horse-
race and archery.

Rinzin and Pasang, on horsebacks, also visit the festival.
Rinzin's horse is bay. But their eyes look for someone. When
they come across the horse race they find that a couple of
Tibetan HORSERIDERS are about to take part into horse-race
and archery respectively.

The first Tibetan takes part in horse-race. He is among the
other horseriders. They wait for the sign to race their
horses. When a LAMA RINGS the bell they run their horses
toward the winning post.

Pasang and Rinzin's pov: The Tibetan horserider among other
horseriders running

A very crucial moment. Nobody can predict the winner. The Tibetan is a few steps behind the first horse.

After a few moments the first and the second horse are parallel to each other.

THE HORSE'S FEET.

People are in audience in exclamation.

15

PASANG AND RINZIN

15

Their pov: The horse race.

They exchange their glances with each other.

SLOW MOTION:

The horses' feet run a few steps. Finally, a foot touches the line of winning post. The Tibetan wins the race. We see the winning horse with the horserider.

We look EXCLAMATION and CHEERS in audience.

The Tibetans win both of the contests. The second Tibetan wins the archery. The Tibetans are ladies but they disguise themselves as men so that no one will recognize them. Behind the two ladies are Tibetan Lamas watching their activities. They are spies.

One of Tibetan ladies follows Rinzin. She is about to tell Rinzin something. They encounter Rinzin on the way. Rinzin and they exchange their eyes with each other. But she is not getting the exact moment. The two Tibetan Lamas come across them. Rinzin gets suspicious at them. Rinzin gets away from them but they follow.

Rinzin and Pasang on horsebacks. The horses gallop.

RINZIN

Pasang, I feel that I know the eyes.

PASANG

Who?

RINZIN

I cannot tell exactly.

The two Tibetans come across them and stop. They encounter with Rinzin and exchange their eyes with each other. One of them tries to say something to Rinzin but the Tibetan spies come across them.

Suddenly, a group of bandits attacks the festival. They loot coins, grains, yak's meat, food, and woman's ornament. Rinzin and Pasang confront with them but they are not very much success.

The two Tibetan ladies look patiently the conflict because they do not want someone to recognize them. But when the bandits are heavy over Rinzin and Pasang their patience bursts out and they take part in conflict against the bandits. The funniest thing is that out of them the winner of horse race moves the horse and the other sits making her back opposite to her and swings arrows toward the bandits. After a few moments of the conflict they fall off the horse and their hats come to the ground.

Rinzin Recognizes Dolma. He is mesmerized with the lady next to her. She is princess of Tibet.

But there are Tibetan spies behind them to be exposed. It falls night.

An arrow comes to Rinzin and pinches his hand. There is paper with Tibetan words that reads:

INSERT THE LETTER:

Tibet is going to war.

CUT TO:

16

EXT. A WAY TO DOLPA DURBAR SQUARE - EARLY MORNING

16

Rinzin pulls out a calf of the horse. Pasang is behind the calf and pushing it with his hands.

The calf of the horse is stubborn. It doesn't want to move.

RINZIN

We lost the horse race and archery festival this year. But we must not lose next year.

PASANG

Do you believe that this tiny calf will win the race?

RINZIN

It is a seed now. When it grows up it becomes a tree.

PASANG

It is not only thin; it is lazy and stubborn. I cannot believe it will make us winner.

RINZIN

Believe me, it will. Suppose, our Rimponchhe says in his discourse, for example, our mind is wild and stubborn as the calf. When it gets trained by meditation, as a result, pannya grows up and ignorance will disappear.

He exchanges his glance with Pasang.

RINZIN (CONT'D)

Okay, you pull it out. I push it from behind.

Pasang unwillingly goes behind the horse. He flattens his lip.

CUT TO:

17

EXT. UNCOMPLETED YANGTSHER MONASTERY - DAY

17

An uncompleted monastery. Many people are involved in building it. Among them are MONKS, NUNS, LAYMEN, ARCHITECTS and LOCAL PEOPLE. Rimponchhe guides them. He helps them in different ways.

He helps a layman to lift a brick basket on his back when he falls with the basket and unable to stand again. He passes the material to the other, sometime.

King of Dolpa, Prince Rinzin, Pasang along with a few members of Royal palace come to him. They are all on horsebacks. King and his men bow to him. Rimponchhe bows to them in reply. He feels uncomfortable with sudden arrival of them.

RIMPONCHHE

It was not necessary to come here, my lord. I was coming to the palace to report about the progress.

KING

It is very necessary to visit the monastery and you. It is king's duty to be part of it when people are performing Holy karma.

RIMPONCHHE

(to a Lama)

Bring the map!

While king watches the monastery with Rimponchhe, the Lama comes bringing a map to them.

They find a good place to sit. An assistant brings a couple of Tibetan mugs and serves herbal tea before them.

Rimponchhe unfolds the architectural design of the monastery.

INSERT: An unfolded map of the monastery

The king watches over it deeply.

KING

Okay! It will be a very good monastery when it is finished.

He still looks at the map through the eye glass.

KING (CONT'D)

Would you define the peace process with Tibet? Is there any progress?

RIMPONCHHE

A little.

He shows Shey Phoksundo with his index finger to the unfolded the map.

RIMPONCHHE (CONT'D)

Tibet asks for the number of one hundred yaks and the lake Shey Phoksundo on behalf of the peace agreement.

King is angry with Tibet.

KING

Goddamn! Impossible! Dolpa is not so vulnerable to exchange her heart with peace. If one doesn't have heart how can he enjoy the peace?

RIMPONCHHE

And, and - -

RIMPONCHHE (CONT'D)

(feeling uncomfortable)
A few architects.

KING

(frowning his forehead)
Architects?

RIMPONCHHE

Yes.

KING

Why?

RIMPONCHHE

Tibet wants to repair their
monasteries.

KING

(angrily)

We don't send them architects. We
don't have enough of them.

In back ground we LISTEN Tibetan MUSIC mingled with Pali
verses.

King walks on the monastery and watches its beauty though it
is not complete. Rimponchhe and other follow him.

KING (CONT'D)

Rimponchhe! I would offer you some
gold and coins for building the
monastery.

He hints at his minister and blinks his eyebrows.

His men follow his order. The minister hands the Rimponchhe
gold and coins.

KING (CONT'D)

I come to the conclusion that we
must face the war against Tibet.

RIMPONCHHE

War may not be possible, my lord! I
believe in peace at first!

PASANG

Are you agree with them to return
the yaks and Shey Phoksundo on
behalf of the peace treaty?

RIMPONCHHE

I don't mean that! But - - but - -

PASANG

But what?

RIMPONCHHE

We have fought much for the war
against Tibet. We have lost many
monks, young Lamas and warriors.

He comes to the king and exchanges his glance with him.

RIMPONCHHE (CONT'D)

We are followers to the path of Lord Buddha. We believe in Holy Tripitak. There is not any space for violent, my Lord.

KING

But a king always has to think for his people. If war brings peace to his people forever then he must think of war.

RIMPONCHHE

We have already fed up with war against Tibet. Even people of Dolpa are not favor with war again.

KING

We don't want war with them, even. War is not subject of our interest.

RIMPONCHHE

Then?

KING

It is our compulsion.

RIMPONCHHE

I know the fact that - - but negotiation comes first before the war.

PASANG

Of what kind?

RIMPONCHHE

Negotiation for peace, negotiation for welfare of the people.

KING

I should consider about your proposal.

King and his men along with monks and Lamas jump over the horsebacks. They move.

Rimponchhe faces up anxiety over his face.

CUT TO:

A broken monastery. From Rongbuk monastery we watch the Mount Everest. Many people are involved in repairing the monastery. Rimponchhe guides them.

King of Tibet, Princess, fiance along with a few members of Royal palace come to him. They are all on horsebacks. King and his men bow to him. Rimponchhe blesses them. Monks, nuns and Lamas follow him.

KING

Any kind of difficulty?

RIMPONCHHE

We are facing with crises of architects. Dolpa can help us.

KING

You know that we don't have good relation with Dolpa.

RIMPONCHHE

We are going to repair one hundred monasteries that exist in Tibet. Without full amount of architects, it is very hard to complete the repairing of the monasteries.

A sudden anxiety arises over his face. He frowns his forehead and bites his lip.

RIMPONCHHE (CONT'D)

We also need a heavy amount of boulders to complete the broken monasteries. We are in crises of boulders too.

KING

You told me that You were in favor of negotiation. Negotiate with them about the architects and other materials that we need.

RIMPONCHHE

They can send us their architects but they are against the demand of the lake Shey Phoksundo and a number of hundred yaks at first that Tibet claims.

King does not say anything in reply. He frowns his forehead.

KING

Revt. Rimponchhe! We have been imposed a great Holy karma by history. If we perform this Holy karma, Tibet will remember us forever.

RIMPONCHHE

I know your spirit, my lord! But those Dolpo don't believe that - - we are going to repair the Holy monasteries.

KING

Patience is the most expensive assets that the god has gifted us.

They exchange their glances with each other.

KING (CONT'D)

I think you knew what I told.

Rimponchhe nods.

King and his men jump over the horsebacks. They move.

CUT TO:

19

INT. BEDROOM/DOLPA DURBAR SQUARE - NIGHT

19

In a room are Pasang and Rinzin sleeping in different bed. Pasang yawns and is ready to sleep. But Rinzin cannot sleep. He just looks up at ceiling.

PASANG

You had better sleep. It is already night.

Rinzin looks up at ceiling.

CUT TO:

20

EXT. DOLPA - DAY - FLASH BACK

20

The Princess and her cousin sister are on horsebacks opposite to Rinzin and Pasang. They are also on horsebacks.

Rinzin is mesmerized by princess' beauty.

RINZIN

Who are you?

PRINCESS

My name is ... and I am princess of
Tibet.

In moments a horse shakes his skin of body. While the other
tries to graze. And the another shakes his tail.

RINZIN

My name is Rinzin. I am prince of
Dolpa.

PRINCESS

Beautiful name!

RINZIN

My name is just beautiful. You are
very much beautiful.

Lamas of Tibet look for them. They are annoyed when not
getting them. They blame on one another and curse badly.

LAMA #1

I cannot find them. Where are those
fucking guys? You should have
watched them appropriately,
motherfucker! Otherwise, the
fucking fiancé will be mad at both
of us.

LAMA #2

You must be accountable yourself.
You idiot ass! Let's find those
fucking idiot girls.

RINZIN

(to them)

Your men are looking for you. If
they find you nearby me they kill
us.

PASANG

(to the ladies)

I know. They cannot see us.

(to Rinzin)

We can talk a little more.

They talk about the war between Tibet and Dolpa.

PRINCESS

Cannot we be good friends?

RINZIN

Always.

They exchange their friendship. The princess exchanges a mane carved with four noble truths over it.

PRINCESS

This is for you.

DOLMA

A gift from Tibet for friendship.

Rinzin gifts a mane carved with eight folds path.

RINZIN

This is for you.

PASANG

A gift from Dolpa for our friendship.

While not getting them the Lamas become annoyed and return to Tibet.

Rinzin, Princess, Dolpa and Pasang

Their pov: Lamas are moving back.

LAMA #1

I think, those fucking girls ran away with their lovers, didn't they?

LAMA #2

I don't think so, idiot! But 'cause of those fucking girls the fiancé will beat us as a laundry man beats his clothes.

LAMA #1

Bull shit!

Rinzin, princess and her cousin, and Pasang gallop their horses and talk beautifully. We don't hear of what they talk.

Now they are on the boarder of Tibet and Dolpa. The two ladies move back to Tibet. Rinzin and Pasang move to Dolpa.

CUT TO:

21

INT. BEDROOM - DAY

21

Princess and Dolma sleep in different bed. Dolma is about to sleep. Princess invites her sleeping but is overwhelmed by past event at the Yartung festival.

DOLMA

Are you not sleeping?

PRINCESS

Not yet. You are true. He has got a God's face and devil's personality.

DOLMA

Yes, he has.

PRINCESS

Do you think that you are succeed in your love?

DOLMA

I don't have any answer. However why do you ask such question? He is mine.

PRINCESS

Who knows?

DOLMA

It is already night. Let's sleep. I am already feeling sleepy.

PRINCESS

I am restless now.

CUT TO:

22

EXT. YARTUNG FESTIVAL/DOLPA - DAY - FLASH BACK

22

RINZIN

My name is Rinzin. I am prince of Tibet.

PRINCESS

Beautiful!

RINZIN

My name is just beautiful. You are very much beautiful.

Rinzin gifts a mane carved with eight folds path.

RINZIN (CONT'D)

This is for your people. I believe it helps your people to bring salvation.

CUT TO:

23

INT. BEDROOM - DAY

23

Princess just lies down on her bed overwhelmed by the events of the Yartung festival.

RINZIN (V.O.)

I believe it helps your people to
bring salvation.

CUT TO:

24

INT. ASSEMBLY HALL - DAY

24

King of Tibet addresses his people.

KING

Decades ago, Dolpo looted the
prosperous Tibet. They looted one
of important Buddhist scriptures.
The scriptures combined with all
the Buddha teachings. And -- and --

We pull back to reveal: There are Princess of Tibet, fiance of princess, Tibetan Rimponchhe, and Commander General, some bureaucrats and platoon members and troops.

The king looks up at Rimponchhe.

RIMPONCHHE

Out of three important collections
of Buddha teachings, Dolpa has
looted a half of them. When they
looted the half of Holy Tripitak
then Tibet grew down in economy and
came across food crisis. In
contrast, Dolpo grew up her
economy. I insist on we must get
back the other half of the Holy
scripture.

KING

We must invade Dolpa and get back
the original Holy Tripitak that
consists of all the teachings of
Buddha. If we get back the original
Holy Tripitak we feel again proud
of Tibet.

The assembly votes for invading Dolpa.

RIMPOCHE

But remember. We must not involve
in any kind of violence.

King dissolves out the assembly.

CUT TO:

25

EXT. TIBET - DAY

25

A herd of warhorses moving along. Commander General, platoon commanders, Lamas, monks and people are on horsebacks. Commander General guides them. The horses run competitively. Fiance, Commander General and a few Lamas are in front.

Some horseriders, who are much behind the caravan, hit the horses with a whip.

Now the herd of warhorses passes through our eyes. They jump a small canal one behind the other.

CUT TO:

26

EXT. DOLPA - DAY

26

The Tibetan attacks Dolpa. The horseriders beat the people, monks and nuns.

HORSERIDER #1

You idiot monk!

He beats him with his whip. The monk falls down on the ground.

MONK

My Lord, help me!

HORSERIDER# 2

(to him)

You are growing into salvation
through our Holy books stolen by
your people, aren't you?

He beats him with his whip.

FIANCÉ

He chases behind a monk.

FIANCÉ

Where is the library?

The monk is frightened.

FIANCÉ (CONT'D)

Tell me, otherwise I'll kill you.

MONK

In the second balcony.

The fiancé kills him.

HORSERIDER #3

You -- a bad character nun!

He follows a nun. The nun runs away in panic.

NUN

Help! Help!!

HORSERIDER #3

You don't marry and stay into
monastery having delivered an
illegal baby. You explain it as
Holy karma.

He beats the nun.

There is chaos in Lamas. They run here and there. One of the
horseriders finds a Lama on the way. The Lama is fearful.

The horserider beats him with his feast.

HORSERIDER #4

You fuck a pupil and when she
delivers a baby you say that the
baby is a gift of your god, isn't
it?

LAMA #1

No, no! Leave me!

The horserider breaks his teeth.

CUT TO:

27

EXT./INT. DHO TARAP MONASTERY - DAY/NIGHT

27

The Tibetans enter into monasteries and get Buddhist
scriptures into the bags. When they get the scriptures they
fire the monasteries.

They move.

Rimponchhe's face is lit with the flame of the fire.

We pull back to reveal: There are Pasang and Rinzin.

A ceiling falls down When they look at the burning monastery.
As a result, the flame grows higher and their faces come
across into flash light.

A beautiful painting of Lord Buddha gets fire. They exchange
their glances with each other.

Rinzin prefers to go to save the painting from fire. Pasang
and Rimponchhe stop him.

CUT TO:

28 EXT. A WAY TO TIBET DURBAR SQUARE - DAY 28

A caravan of horses, along with bags on their backs, moves
toward Tibet. The leading horse RINGS the bell hanging on its
neck.

When the caravan of horses enters into Tibet, it does not run
but walks slowly along the way.

CUT TO:

29 EXT. TIBET DURBAR SQUARE - DAY 29

Rimponchhe, Lamas, monks, nuns and members of the palace wait
for the caravan of the horses.

Now the king and his men welcome them.

KING

Bravo my sons! You are welcome.

He invites the smile on his lip.

KING (CONT'D)

I was waiting for this moment.

They put the garland on the leader horse, at first then
respectively to the others.

The horseriders get off the horses and get the bags on the
ground. The commander and horseriders look for the bag that
consists of the Holy scriptures but they cannot find them.

COMMANDER

Where is the bag that contains the
half of the original Holy Tripitak?

HORSERIDER #1

I am looking for that, commander!

COMMANDER
Find out that - - ! You stupid
guys!

The commander attempts to recognize the bag. And so do the warriors.

ASSISTANTS of the Durbar Square help to find out the part of the Holy Buddhist scripture.

There are many Buddhist manuscripts and scriptures into the bags. They pour out all the bags one by one.

Rimponchhe looks for a half of the original Holy Tripitak among the manuscripts and scriptures that Dolpa looted decades ago. A few monks, nuns and Lamas follow him.

They ask Rimponchhe when they get hope of the scripture to be the part of the original one.

LAMA #1
(seeking)
Is it the one we are looking for?

Rimponchhe looks at the book.

RIMPONCHHE
No.

MONK #1
Is this?

Rimponchhe looks at.

RIMPONCHHE
Not.

LAMA #2
(hoping)
It must be!

Rimponchhe looks at.

RIMPONCHHE
Not any more.

They get anxiety.

NUN #1
I have got the one. Sure!

People look at her being enthusiastic.

Rimponchhe looks at the manuscript. He unfolds the manuscript and reads through it. He turns on the pages and reads a few lines.

RIMPONCHHE

You are not true! It is not that we are looking for.

They look for all the bags but cannot find the half of the original Holy Tripitak. Rimponchhe is anxious when not getting the exact one.

RIMPONCHHE (CONT'D)

(to king)

There is not any part of the Holy Tripitak.

KING

Rimponchhe says you didn't bring the Holy Tripitak. Did you bring the love stories of king Dolpa?

A laughter BURSTS OUT.

When not getting the exact one, the horseriders blame on one another.

LAMA #1

(to other)

You couldn't choose the Holy Tripitak.

MONK #2

It is you that - -

LAMA #1

I had put it into the bag. But you guys didn't load it on the horseback.

NUN #1

You are not true pupil of Buddha. You didn't find out the Holy books.

The crowd gets the NOISE and it becomes chaotic. The king is very angry. He exchanges his glance with the commander.

COMMANDER

Where are the Holy books? I ask you, idiots. Shit!

LAMA #2

When we were going to collect more, you said us to leave.

He exchanges his glance with commander. The commander doesn't speak even a word. He bends down his head before the king.

MONK #1

You must have left it there and you look for the Holy books here!
Goddamn!

KING

Stop! You fool idiots! You had got the opportunity to collect the Holy books but you lost it. Shit! God didn't want us to get them back.

King moves.

They exchange their glances with one another. They look feeling guilty.

CUT TO:

30

INT. ASSEMBLY/ DOLPA DURBAR SQUARE - DAY

30

There is a serious meeting inside the Durbar Square.

King of Dolpa -- Dolpo Rimponchhe --

We pull back to reveal: Prince Rinzin, Pasang, Dolpo Commander of General

Lamas, monks, nuns, tulkes, MEMBERS of bureaucrat and PEOPLE of Dolpa are there. Their faces are sad and solemn. There is a little NOISE and murmur before the assembly starts.

KING

We cannot stay longer without the war against the Tibet. Our Revt. Rimponchhe advices us to make it lemonade when we have got a lemon. Good! We were looking for a reasonable cause to invade Tibet. It came now. We must change it into our fate.

A beat

KING (CONT'D)

The attacks of Tibet has broken our self- esteem. They killed our people along with monks, nuns and a few Lamas.

(MORE)

KING (CONT'D)

So we must attack Tibet and get back the Holy Buddhist scriptures and manuscripts along with the other half of the Holy Tripitak.

RIMPONCHHE

When our ancestors brought to the half of the Holy Tripitak from Tibet, Dolpa grew its prosperity. Now the other half will declare the fortune of Dolpa. When we bring back the other half of the Holy Tripitak there will be no famine again. No snowstorm and slide. And no the mass death of yaks, sheeps and mountain goats. We need not bring the salt and barley from Tibet again. The Tibetans bring salt and exchange it with our grains. We will harvest much barley ourselves.

RINZIN

There is no violence in the Holy Tripitak. How can we involve in war against Tibet?

PASANG

You are blind in your love toward princess of Tibet. A war is war.

RINZIN

Shut up! Who says that bull shit?

PASANG

I say. You are blind to the lady.

RINZIN

Asshole lady! I am blind to the peace! I am blind to Dolpa.

A monk comes between them.

MONK

Don't debate yourselves! Come to the point, guys.

Lamas and monks accept the idea of Rimponchhe.

But a few Lamas, nuns and monks are not in favor of war. They are in favor of peace and friendship.

LAMAS, MONKS AND NUNS
We are not in favor of war. We are
in favor of peace and friendship
with Tibet.

PASANG
If you get peace for ever we must
accept the violence.

King announces the war.

KING
I announce the war against Tibet.

RINZIN
He is not satisfied with the king's
decision. Pasang comes closer to
him. Looking him uncomfortable he
pats him as though things go well.

He exchanges his glance with Rimponchhe.

RINZIN (CONT'D)
Is war necessary, Revt. Rimponchhe?
War brings violence. I don't find
violence in teaching of Lord
Buddha.

RIMPONCHHE
If it brings no other war again --!
If it brings peace for ever -- !!
If war happens only you can save
Dolpa. The princess of Tibet is
very clever and the king is very
powerful now. It is your compulsion
that you must face the war. Maybe,
they'll attack us when we are
counting the Holy seeds in
monastery.

He moves. Rinzin watches him as though he is not satisfied
with his answer. Pasang is with him.

CUT TO:

31

EXT. WAR WEAPON WORKSHOP/ DOLPA - DAY

31

Many people are engaged in making war weapon especially
arrows, bows, javelins, slingshot and the likes. A few of
them HAMMER on the iron sheets.

CUT TO:

32

EXT. SNOWLAND - NIGHHT - FLASH BACK

32

A child with his grandfather waits for a snow leopard. After a few moments the snow leopard appears there. The grandfather wants him to shoot his arrow to the leopard. They are very silent. The child shoots the leopard.

GRANDFATHER

This is a first practical course for you that to shoot your enemy down. You will never miss your target in future. You'll be a good archer. You will save Dolpa in crises. Thank you my lad!

The child is Rinzin.

CUT TO:

33

EXT. PASTURE/ TIBET - DAY

33

Pasang and horseriders of the horse festival chase a herd of yaks towards Dolpa. There is chaos in yaks. They go here and there. They try very hard to control the herd of yaks. With much effort, they can control them and chase them toward Dolpa.

A rhythm of RINGING bell through the necks of yaks mesmerizes us as the bell through the monasteries does.

CUT TO:

INT. WAR WEAPON WORKSHOP/TIBET - DAY

Many people are engaged in war weapon especially rows, bows, swords and the like. People are engaged in hammering the hot iron sheet in traditional way.

The fiance of the princess watches the people working. There are monks, Lamas and blacksmiths working together.

The princess enters into the workshop. She is very angry when she looks at people making weapons there. She comes closer to her fiance.

PRINCESS

(to fiancé)

I say you not to take any kind of decision that leads to the war against Dolpa. The people of Dolpa are not timid as you are.

(MORE)

PRINCESS (CONT'D)

They know well how to take revenge
with their enemy.

FIANCE

My future wife says that we don't
have to involve in war against
Dolpa. Suppose she is not going to
rule Tibet but she is going to be
queen of Dolpa in near future.

A laughter BURSTS OUT.

PRINCESS

You are fraud. You don't feel the
welfare of Tibet. You are
businessman.

FIANCÉ

You are culprit. You don't feel any
kind of shame! For example, you are
going to be married with a Tibetan
and making love with the prince of
Dolpo.

PRINCESS

You are idiot!

FIANCÉ

You are foolish ass.

They discuss until her cousin brother interferes.

PRINCESS (O.S.)

You are timid as cockroach.

FIANCÉ (O.C.)

You are foolish as a mule.

COUSIN BROTHER

Why are you debating?

He comes closer to them.

PRINCESS

Emm - -

FIANCÉ

We are not debating! Just talking
over!

The cousin brother smells the surrounding.

COUSIN BROTHER

I know what you are doing.

The fiancé and the princess exchange their glances with each other. They enter out. The cousin brother watches the people working. Out of them a few are still hammering the iron sheet; some of them heat the sword into the oven to make it complete. A blacksmith, with drops of sweat over his forehead, runs a domestic air compressor machine that is used to firing the coal. When the workers of the workshop look at him they work more attentively.

COUSIN BROTHER (CONT'D)

How many are you here?

BLACKSMITH #1

We are ten here, sir.

COUSIN BROTHER

Is the number enough?

BLACKSMITH #2

Not enough sir! We have been given the deadline to finish our job - -

WORKER #1

(interrupting him)

Within a week.

COUSIN BROTHER

How is it possible? I see you lack the number to finish the job.

They nod. In a corner stand the swords. They are very new and their edges shine. He picks up one of them and observes its beauty. He swings it on air and rehearses the war.

CUT TO:

34

INT. GALLERY - DAY

34

Fiance enters into the gallery. He watches the drawings prepared by the princess. Among other drawings, he suddenly comes across a drawing.

The drawing is about Buddha offering his first discourse to his five disciples after his salvation. A terrible anxiety arises over his face. He lifts up the drawing with his hands. For a few moments, he watches over it.

FIANCÉ

Goddaman! Rinzin! Prince of Dolpa!

It is awful! I cannot tolerate it.

He tears down the drawing.

In the meantime, princess enters into the gallery. She watches him tearing down the drawing. She is extremely angry with him. She hurriedly moves closer to him.

PRINCESS

Stop! What are you doing with my drawing? Who let you enter into the gallery?

She collects to the pieces of drawing. Fiancé just stops tearing down the drawing.

They exchange their glances with each other.

FIANCÉ

I am tearing down the awful drawing. It is not Lord Buddha offering his first discourse. It is Rinzin. Prince of Dolpa. He is our enemy. Someone who loves Tibet very much cannot tolerate his portrait here.

PRINCESS

You didn't have any right to tear down my beautiful drawing that I had made it with much effort. However, you did. How can I tolerate it?

Fiancé does not speak any words.

PRINCESS (CONT'D)

Give me the answer. Why did you do this kind of thing?

She CRIES. Tears roll down her eyes. She hits against the wall violently with her fists.

PRINCESS (CONT'D)

(looking at him)

Why did you do this? Tell me.

FIANCE

Because - - because - - I hate him.

PRINCESS

This is not the reason, probably I guess. In your subconscious mind, there must be another thing!

FIANCÉ

Of what kind?

PRINCESS

The relationship between you and me. The relationship between me and Rinzin.

FIANCÉ

(wryly)

However, you knew the fact.

He BURSTS OUT.

FIANCÉ (CONT'D)

You don't love me however we have got engagement with Holy ritual. You love Rinzin. Enemy of Tibet. The one who robbed out the Holy scriptures. The one who killed your brother in war.

PRINCESS

These are all political things. It's not the matter they killed our men and we killed theirs in war. It is our past. The present is Tibet is among the ways of negotiation politically. Tibet wants peace. Tibet wants no more war.

FIANCÉ

However, we have already lost lots of things. We have lost our warriors, monks, Lamas and many people of general walks. Moreover, a lot of gold coins and the Holy scriptures along with the half of the Holy Tripitak.

She tries to join the pieces of the drawing unsuccessfully.

FIANCÉ (CONT'D)

As I hear that, you're not claiming on the lake Shey Phoksundo that they took out of us. Is that true?

She does not speak anything.

FIANCÉ (CONT'D)

If the negotiation happens against my wish, they will win and we will lose many of valuable things for Tibet.

PRINCESS

These are all political things and
don't resemble with tearing down my
beautiful drawing.

FIANCÉ

In his everyday discourse, Reverent
Riponchhe teaches us there is
always cause and effect in each
event.

He smiles wryly.

FIANCE

The cause I have already told you.
Effect is before your eyes.
Whatever you want you do. Whatever
I want I am doing before your eyes.
It is enough.

PRINCESS

Enough is enough. You tore down my
drawing. You committed a crime not
only in my sense but in sense of
Holy reason.

She suddenly bursts out.

PRINCESS (CONT'D)

Get out from here!

Fiance enters out the gallery. Princess still tries to join
the pieces of the drawing, however, unsuccessfully.

CUT TO:

35

EXT. TIBET - DAY

35

A heavy snowstorm comes in Tibet. It brings casualties there.
Everywhere there is snow: over the rooftop; on the path; on
the yard. The mountain of the snow covers the yaks, horses,
mules and their calves. Remaining of the yaks and their
calves moo with cold.

CUT TO:

36

EXT. DOLPA - DAY

36

A heavy snowstorm comes in Dolpa. It brings casualties there. The mountain of the snow covers yaks, mountain goats and their calves. People face up with difficulty. Everywhere there is snow.

CUT TO:

37

EXT. GANDEN MONASTERY/TIBET - DAY

37

King -- Rimponchhe -- Commander General--

There is an assembly on the courtyard of an old monastery.

NARRATOR (V.O.)

People of Tibet take part in it. They review of the war and the snowstorm. Fiancé, monks, nuns and a few members of the royal palace attend the assembly. There is discuss among the people that whenever Tibet makes a war with Dolpa Tibet faces with the natural trouble. People relate it with history. Especially Rimponchhe explains about the disaster they faced in history but fiance and a few other members oppose with him.

A man stands against the king.

MAN #1

Whenever we attempt to make a war with Dolpa we face up with natural disaster after the war. Is there any kind of reason, your highness?

Some monks and nuns along with laymen make HOOTING as though they approve him.

RIMPONCHHE

Be calm! Be calm!!

The king nods.

A woman enters into the crowd, cries and goes to the king's feet.

WOMAN

I lost my son, king. I had only one. How can I survive, my lord?

King gives her sympathy.

KING

Your son was a good son of Tibet.
He is martyr now. The government of
Tibet helps you to survive.

OLD LAMA

King! In the name of religion, in
the name of Buddha you are not
doing good. You are killing your
people; you are killing those
innocent Dolpo.

King becomes rather annoyed.

KING

Who says this. Come in front of me.
Listen ! We are not killing our
people. Rather, we are finding a
solution that how can we make
people happy.

MONK

That is why you send your people
into the volcano of war.

The crowd BURSTS into LAUGH. People of the crowd make a
NOISE.

LAMA #1

We don't want war.

LAMA #2

We too.

PEOPLE

No war! No war!! We want peace.

The crowd makes a NOISE.

A few people of the crowd want war. They are fiancé's men
and stand with fiancé.

MAN #2

We want war!

MAN #3

We want war!!

MAN #2 ; MAN # 3

We want war!!

Rimponchhe surveys the crowd. His eyes stops at fiancé. They exchange their glance with each other. They both are not happy with each other.

RIMPONCHHE

(overlapping the crowd)

Please, keep peace! I say you to keep peace now. Listen to me! Then judge yourselves. In our history, we were happy and prosperous. We had original Holy scripture of Tripitak. We used to do meditation according to the scripture.

He stops and looks at deputy Rimponchhe.

DEPUTY RIMPONCHHE

We followed the path taught by Buddha. Sometime in history, Dolpa invaded us and looted the half of the original Holy Tripitak. From that day onward, we became miser.

RIMPONCHHE

The teacher who taught the teaching of Buddha died after a few years and nobody could follow him appropriately. We forgot the teaching of Buddha and became miser. We want to get back our half of the Holy Tripitak. It brings peace within us.

NUN

Suppose that if we are not able to bring back the scripture from them then in that condition will we continue the war against Dolpa?

RIMPONCHHE

Leave it for your fate!

FIANCE

It will continue. We must bring it back again.

LAMA #3

What is your opinion, then?

RIMPONCHHE

War brings no profit any country. Without having war we should bring it back for the fate of people of Tibet.

FIANCÉ

War brings profit some time.

Monks, nuns, Lamas and other people do not want war.

PEOPLE

We want --!

MONKS AND NUNS

No war --

PEOPLE

We want --!

MONKS; NUNS; LAMAS

Peace --!

Fiance looks at Rimponchhe annoyingly.

CUT TO:

38

EXT. SAMLING GONPA MONASTERY - DAY

38

We still HEAR the sound that the Tibetan people make and this sound mingles with the people of Dolpa.

MAN #1 (O.S.)

We want war!

MAN #2 (O.S.)

We don't want war!!

MAN #3 (O.S.)

We want peace!

MAN #4 (O.S.)

We don't want peace! We want war!!

MONKS; NUNS

We want salvation!! We want nirvana!! We want no war again.

MAN #1

We want war!

MAN #2

We don't want war!!

MAN #3

We want peace!

MAN #4

We don't want peace! We want war!!

We pull back and back to reveal: An assembly on the courtyard of an old monastery. People of Dolpa are present there.

NARRATOR (V.O.)

They review of the war and the snowstorm. King, Rimponchhe, Commander General, prince Rinzin, Pasang and other members of the royal palace attend the assembly. There is discuss among the people that whenever Dolpa makes a war with Tibet it faces with the natural trouble. People relate it with history. Especially Rimponchhe explains about the disaster they faced in history but Pasang and a few other members oppose with him.

Now they fight themselves. Lama, monks nuns and tulkes(adolescent monks) take part in fight. However, the conflict is no longer. Pasang and Rinzin control them.

PASANG; RINZIN

Stop! Don't fight yourselves!!

MONK

After the war with Tibet we always face up with natural disaster. Who can answer my question?

King and Rimponchhe exchange their glance with each other.

RIMPONCHHE

When we invaded Tibet we brought the half of the Holy Tripitak. Before having the Tripitak we were very poor even struggling for food. Our people were drunkards. They beat their wife. Later on we started meditation and followed the path taught in the Holy Tripitak. We got rich. We grew our business. We stored much food. On the other hand, Tibet grew poverty. They want to bring back the half of the original Holy Tripitak. We don't want to return them the Holy scripture rather we would like to have the original remaining half from them for our benefit.

MONK

This is not my answer, Reverent!

KING

I will give your answer. Listen! We are trapped into two - mouth sword. If we return them the Holy scripture we will turn into miser. We will grow up our poverty. If we face the war we are trapped into natural disaster.

Rimponchhe unfolds the book of history of Dolpa where the fortune of Dolpa is described, turns the page and reads it.

RIMPONCHHE

Only do we get the problem solved when the princess of the Tibet marries with the prince of Dolpa and vise versa. But it is never possible according to this circumstances. Who knows what happens?

Fiance and Rimponchhe exchange their glances with each other.

A CHANTING of Buddhist text comes from the monastery. Rimponchhe stands to take part in the meditation.

CUT TO:

39

EXT. TIBET/ MONASTERY - DAY

39

We HEAR a beautiful MUSIC "Aum mani Padme Hum". In the courtyard of monastery are people, monks, tulkes and nuns, anis. They are doing meditation. Rimponchhe guides them. He teaches them four noble truths and eight fold paths. He teaches them how to come in Samadhi i.e. supreme concentration but cannot teach them pannya i.e. supreme knowledge. So the meditation is not effective.

RIMPONCHHE

According to Buddhism there are four noble truths: the first one, there is dukkha, suffering or frustration, in the world. The second, there is a cause of dukkha. One can liberate from dukkha is the third one out of four noble truths. The fourth and final truth is there is a way to get rid of it.

Now the Rimponchhe describes it in detail.

RIMPONCHHE (CONT'D)

When one day Buddha walked out of his palace, he saw three turning point events: an ill person, an old person and a dead person. He was very upset seeing them. After gaining the enlightenment, he came to the conclusion that life of a man is full of misery. Birth, dukkha, illness, death, regret, unhealthy desire, despair all emerge out by byproduct of craving and aversion.

The Rimponchhe surveys the audience. There is a pin-dropped silence.

RIMPONCHHE (CONT'D)

This is enough for today. I will elaborate eight-fold path in my next discourse. If you've any question you can ask me here now.

MONK #1

Can we really get rid of craving and aversion?

RIMPONCHHE

Why not? If you follow the path of Buddha - - path of salvation.

PUPIL

Rimponchhe! You teach us Samadhi but don't teach us the supreme knowledge that leads us to the salvation.

RIMPONCHHE

The Tibet has already forgotten the original teaching of Buddha that leads you to the salvation. Dolpa practices the method of salvation. However, to reach into the state of salvation, one must pass through the samadhi or the highest concentration. Do the practice according to what I have learnt you. Don't mix your own thought into it. If you mix your own thought into it, it will harm you.

CUT TO:

40

EXT. SHEY GOMPA MONASTERY/DOLPA - DAY

40

We HEAR the CHANTING of Buddham saranam gachchhami, Sangham saranam gachchhami, Dhammam saranam gachchhami.

In the courtyard of monastery are people, monks, Lamas, nuns, anis and tulkes. They do meditation. Rimponchhe guides them. He teaches eight fold paths in his discourse. He teaches them how to come in pannya but cannot teach them samadhi. So, the meditation is not effective.

The chanting FADES AWAY.

Pupils of Rimponchhe hear of his teaching.

RIMPONCHHE

Last week, you knew the four noble truths taught by Lord Buddha. Today I explain about eight-fold path. To get salvation Buddha has taught us eight-fold path. The three parts of sila comes into the Noble Eightfold Path. They are: Right Speech, Right Action and Right Livelihood.

CUT TO:

41

EXT. DHO TARAP MONASTERY/DOLPA - DAY

41

Deputy Rimponchhe with his disciples offering his discourse.
A PUPIL stands.

PUPIL

What is dhamma?

DEPUTY RIMPONCHHE

(in Pali)

Sabba papassa akaranam
Kusalassa upasampada
sa-citta pariyodapamam
etam Buddhana sasanam

Pupils wait for his translation because they don't know Pali.

DEPUTY RIMPONCHHE (CONT'D)

Abstain from all sinful,
unwholesome actions, perform only
pious wholesome ones; purify mind;
this is the only teaching of
enlightened ones.

He sits down.

DEPUTY RIMPONCHHE (CONT'D)

Now I am coming to Right Seeing.
Because of ignorance we do not see
the real thing in the world. We
assume them real but they are
false. Suppose a man sees a snake
in a rope. Eradicating this
falsehood we should focus on the
reality. The other is --

He stops and surveys the audience. In the audience are Lamas,
monks, anis, tulkes and people.

DEPUTY RIMPONCHHE (CONT'D)

The other is right thought. Only
having a knowledge of right seeing
one cannot take any kind of benefit
unless he completely devotes
himself toward right thought. The
one who wants to attain salvation
must give up craving toward worldly
pleasure. They must give up
aversion toward the situation that
they don't like. They must give up
violence toward other people and
creatures. Rather, they should be
kind to people and animal.

A few pupils yawn. They do not have any interest in
meditation and teaching of the Rimponchhe. When looking them
not interested in his discourse he stops.

A beat

DEPUTY RIMPONCHHE (CONT'D)

It is enough for today. Next time
I'll teach the remaining.

A pupil raises a question.

PUPIL

Rimponchhe! You don't teach us
Samadhi. How can we get salvation
then?

DEPUTY RIMPONCHHE

When Dolpa invaded into Tibet the
warriors just brought the second
half of the Holy Tripitak. They
could not recognize the complete
one. They left the first half of
the Holy Tripitak that describes
the discourse of Samadhi.

(MORE)

DEPUTY RIMPONCHHE (CONT'D)

To reach into the state of
salvation one must pass through the
Samadhi. I will teach you remaining
of the eight fold paths next day.

A few disciples take part into the discourse.

DEPUTY RIMPONCHHE (CONT'D)

Our teachers who knew how to reach
into salvation through samadhi died
and their followers mingled their
own thought to the main discourse.
As a result, the originality of the
practice lost after a few
centuries. People forgot how to
come into samadhi. On the other
hand, People didn't get any kind of
benefit by the mixed method and
soon people left the practice.

CUT TO:

42

EXT. TIBET - DAY

42

Princess is on horseback. She grips the rein of the horse.
Her fiancé grips the bit and bridle of the horse. He stands
against the horse and restraints them to move. He proves
himself that he does not like her to go to meet Rinzin.

Rimponchhe comes across them. He exchanges his glance with
the fiancé. He looks up at him annoyingly.

RIMPONCHHE

What is wrong with you?

FIANCE

She says that she will play a role
of peace ambassador between two
countries.

Rimponchhe approves her.

RIMPONCHHE

She is right. She will play a role
of peace ambassador between two
countries.

Fiancé is annoyed at him.

FIANCÉ

She is not quite capable for it.

RIMPONCHHE

If she is not quite capable then
who is capable of the role? You?

Fiancé does not say any words for a few moments. He comes a few steps closer to Rimponchhe.

FIANCÉ

The relation between Tibet and
Dolpa is growing worse. To make it
better we need expert. The one who
knows how to make a good
negotiation. I don't think that she
deserves that position.

RIMPONCHHE

She is not only a princess of
Tibet. King has assigned her as a
peace negotiator between two
countries.

PRINCESS

Are you really want peace between
two countries? I don't believe you.

FIANCÉ

Believe me.

PRINCESS

I cannot believe you. Tibet cannot
believe you.

FIANCÉ

A simple mistake can lead to the
disaster. You've no right to play
with the people of Tibet.

PRINCESS

If I cannot bring the peace then
who? If not now then when?

FIANCÉ

Know the fact that king has
arranged a commission for the peace
process.

PRINCESS

But the king has not told me about
it yet. I don't believe your words.
You are always against the peace
process between the two countries.
Don't come into my way if you want
your benefit.

FIANCÉ

You stubborn girl!

PRINCESS

You are stubborn not me. You're hungry of blood of our people. You never want peace. You want power to rule the Tibet. If you dream of such kind of day dream you'd better give up.

She wants to move but he stops her. She gives kicks on the ribs of the horse. The horse struggles between them and NEIGHS frequently. Though it jumps into the sky and moves ahead. We enjoy a beautiful peace of MUSIC with the princess' horse.

FIANCÉ

I don't like you to move to meet the prince of Dolpa.

PRINCESS

(controlling the horse)

Why? I cannot see any reasonable cause that you don't like my negotiation. I move on toward Dolpa. I will play a role of a peace ambassador between two countries. I've told you many times.

Rimponchhe is there. Rimponchhe and the fiance exchange their glances with each other. He nods.

FIANC

You need not go there. If you go there to negotiate the peace talks it makes us vulnerable in diplomacy.

PRINCESS

I must -- I don't care that. I care about peace. I am worry about Dhamma.

Fiancé still seizes the bit and bridle of the horse. The horse tries to be free from him.

FIANCE

Dolpa has looted the half of the original Holy Tripitak. They simply don't return the Holy Tripitak to us.

(MORE)

FIANCE (CONT'D)

We have to get it back not with
other thing but with war --

PRINCESS

No war but peace -- Tibet wants
peace.

We HOLD ON Rimponchhe.

She wants to move but he still tries to stop them. She gives a kick on the ribs of the horse. The horse struggles between them and NEIGHS frequently. It jumps into the sky and moves ahead.

We enjoy a beautiful peace of music with the princess' horse running. When the horse attempts to escape of him it is trapped into wood hurdles but it jumps over the hurdles tactfully and runs away.

Fiance and Rimponchhe exchange their glances with each other. He feels the domination. He moves out. Rimponchhe counts up the pieces of Holy seed.

CUT TO:

43

EXT. SHEY GOMPA MONASTERY - DAY

43

Lamas and monks with their horses. They prepare their horses for a journey. They tie the belts on horsebacks. A few tulkes are with them to the journey. A Lama helps them to prepare their horses. Their mothers give them food for the way. They are on the horsebacks.

A mother gives a tulke a Buddhist text. He touches it with head. She SOBS. A few anis stand firmly.

On the horseback is Rinzin. Pasang catches the bit of the horse and shakes it. The horse NEIGHS in pain.

PASANG

Where are you going at this moment?

RINZIN

I am going to meet the princess.

Pasang protests his proposal.

PASANG

It has just finished the war. There is lack of food so that we are leaving neighboring village to bring barley, millet, maize and salt. Your decision is not better to leave the capital.

Other Lamas also suggest him not to leave the capital.

LAMA #1

Pasang is right.

LAMA #2

You are the heart of Dolpa. Now we have been facing the crisis of food since the war happened. You know the food scarcity in Dolpa. Children and old people are dying of lack of food.

LAMAS

They are right. You must not leave the capital.

An old lama is busy with his horse preparing it for journey.

OLD LAMA

He does not like the bread; he likes the kisses.

A laughter BURSTS OUT. Rinzin says nothing.

PASANG

You are very passionate with the princess.

RINZIN

It is true. I am in love toward her. I think that it is years since we met each other.

PASANG

There should not be any kind of personal pleasure for a king and prince. They are everywhere chained by responsibility and accountability toward their kingdom. Only layman can enjoy his individual freedom.

RINZIN

A prince also takes breath and runs blood in his vein.

A monk comes across them.

MONK

Love and war! A simple mistake
either in love or in war can lead
someone to the hell. You have both
of them, my boy! I suppose you're
going to make a big mistake.

RINZIN

My love is for the benefit of war.
My war against Tibet is for the
benefit of love.

MONK

It's two mouths sword.

RINZIN

It seems to me one.

MONK

A war is war. On the other hand, a
love is also a war. You cannot
sleep on two beds simultaneously.

RINZIN

I will join them to make one. Good
bye!

He moves on horse. We HOLD ON Rimponchhe. Pasang comes closer
to him.

PASANG

Revt. Rimponchhe! I think you are
eye witness of all the events. This
way can we move ahead?

RIMPONCHHE

Count the blessings not troubles!

PASANG

Is that blessing?

RIMPONCHHE

When love comes across it is always
blessing. When war comes it is
always trouble.

CUT TO:

Rinzin makes a drawing of Mayadevi against the canvas on the courtyard of the monastery.

A few monks, nuns and Lamas are busy with building the monastery. Pasang helps them. He, sometimes, lifts up the boulders and passes them.

There is a caravan of mules with boulders on their backs. Lamas unload the boulders. Next time, Pasang examines the architectural design of the monastery and watches over it whether the monastery is according to the architectural design or not.

He helps a nun to stand up with her bamboo basket contained with boulders when she is not comfortable with the bamboo basket. Pasang looks for him when he needs his help.

His pov: Rinzin still draws the painting. Monks, nuns and Lamas passes through him watching the drawing. A few of them stop watching the drawing.

Pasang comes closer to him and watches the drawing. Now, the drawing is completed and Rinzin puts color over the canvas.

THE DRAWING OF MAYADEVI

delivering Buddha. Pasang gets extremely surprised when he looks at the drawing.

PASANG

Are you crazy, Rinzin?

RINZIN

What is wrong with you?

PASANG

We are building the monastery. We lack of workers. And, you are drawing the face of a witch, aren't you?

RINZIN

What do you mean? It is about Mayadevi delivering Lord Buddha. When the monastery is completed, we are going to hang it over the wall of the monastery. Look, how beautiful it is!

PASANG

Certainly, it is. But the portrait of Mayadevi is similar to the witch, isn't it?

RINZIN

Who? Who do you mean that kind of thing?

PASANG

It is the princess. The princess of Tibet.

RINZIN

What are you saying this morning?

He watches over the drawing.

PASANG

Are you still crazy? Look carefully against the canvas. It is totally the princess.

RINZIN

But I see Mayadevi is Mayadevi. Nothing else either.

PASANG

You have been crazy with the princess.

RINZIN

My job is to draw a portrait of Mayadevi. If it turns into the princess it is not my fault. It is fault of --

PASANG

(interrupting)

It is fault of your love toward her.

RINZIN

Truly! It is all about fate. It is all about -- about something that I cannot simply define.

PASANG

You know better than me Tibet is our enemy. However, you are putting the color over the face of witch.

RINZIN

I have already said you that it is all about fate. I am not just making the portrait but I am writing fate of both countries.

Pasang smiles wryly.

PASANG

Fate! What kind of fate are you really writing? Is it fate about Dolpa losses the war against Tibet? Is it fate about a prince of Dolpa is crazy at the princess of Tibet?

RINZIN

Not this kind anymore, my dear. It is fate about both countries trying hard to get peace. It is fate about both countries are in crises to get salvation for their people. It is all about peace, my brother!

Bells RING.

LAMA (O.S.)

This way guys! This way, please!

PASANG

Keep your peace with yourself. I think the mules have come with boulders on their backs. I have to move.

CUT TO:

45

EXT. RIVER BANK/ TIBET - DAY

45

A horse moves on along beautiful landscape of a river. Princess is on the horseback. Her beautiful hair flies in the space in SLOW MOTION. We HEAR of a CHANTING of Tibetan Buddhist verses coming from monastery.

CUT TO:

46

EXT. RIVER BANK/ DOLPA - DAY

46

Rinzin on the horseback. His HORSE is brown. The horse moves on. We HEAR of a CHANTING of Pali verses in low frequency.

CUT TO:

47

EXT. RIVER BANK - DAY

47

Rinzin and the Princess. Coming against each other. Now the Pali verses GROWS HIGHER. When they meet, the CHANTING reaches into CLIMAX and FADES AWAY. They both feel whole on them when they meet. For a few moments the clouds comes over the sky. A long line of light emerges out from the clouds. They both look out of curiosity as though what is going to happen.

CUT TO:

48

EXT. BANK OF LAKE - DAY

48

They pull out their horses on the lake. While they pull their horses they talk about their love and the war between two countries. They find somewhere to stay them.

RINZIN

When I first met you in Yartung festival I found myself that I am very much concentrated and much focused on something as though the sage and poet imagine about Samadhi. -- about-- about -- supreme concentration.

PRINCESS

You are boosting me.

RINZIN

Not anymore! Did not you experience of such kind?

PRINCESS

When you first touched me I found that I got something unusual experience for a few moments. But the experience was good spiritually.

RINZIN

Of what kind?

PRINCESS

For a few moments, I felt supreme knowledge within me. Suppose, I got enlightenment. Suppose, I got salvation.

RINZIN

You are boosting me.

They BURST into laughter.

PRINCESS

Why is there war between two countries? Cannot we bring peace to the people of both countries?

RINZIN

The two countries have been making war for their salvation that Buddha taught in his teaching.

PRINCESS

Do you think this way they bring salvation to their people?

RINZIN

No way! But kings of Tibet and Dolpa don't understand this. They only know the words of sword.

They exchange their glances with each other.

PRINCESS

Do you think that this way the kings teach Buddhism to their people?

RINZIN

Certainly not!

PRINCESS

People say in Tibet that Dolpa looted out the half of Holy Tripitak.

RINZIN

You know that there was a war between Tibet and Dolpa for lake Shefoksundo. At the battlefield, Tibet lost the war and warriors of Dolpa entered into Tibet and collected whatever they got. They collected a beautiful gift among them that is the half of the Holy Tripitak where people began to practice it for their salvation.

PRINCESS

In the guidance of Rimponchhe?

RINZIN

Truly! People had already forgotten to practice the meditation for their salvation. They used to beat their wives after drinking the domestic alcohol before they practiced it again. But still they have not got it because we don't have a complete Holy original Tripitak.

PRINCESS

We too. We are getting struggle to get it back.

RINZIN

That is why there is war.

They exchange their glances with each other. Rinzin finds a place, roots a wooden stick down the flake of snow, HAMMERS it by a stone and tie their horses.

CUT TO:

49

EXT. LAKE - DAY

49

They are on the boat. Princess oars it.

PRINCESS

I think the war between Tibet and Dolpa must be stopped. We fought against each other with no reason. We need not have fought for that stuff.

RINZIN

I feel that. We can stop the war by negotiation.

PRINCESS

But I think that the war burst out with political reason. Is that true?

RINZIN

At first, it broke out with political reason. Later, it changed into religion.

PRINCESS

Do you mean the Holy scripture of Tripitak?

RINZIN

Truly. Out of three volumes, we only looted out one and half. The second one and half still remains there.

PRINCESS

Why do they want the Holy scriptures such as Tripitak?

RINZIN

They forget the teaching of Buddha at first. They forget the practice of the Holy path. Instead, they practiced tantrikism. On the other hand, the teaching of Buddha either lost its original text completely somewhere or the followers took out some texts and joined their own views into it after a few centuries of Lord Buddha's Mahaparinirvana.

PRINCESS

Very good! And the other?

RINZIN

Shey Phoksundo. You know it better. Why are you asking me like that? Your Rimponchhe knows all this about the political and religion of Tibet.

PRINCESS

I know that. I wanted you to tell yourself. It is beautiful.

RINZIN

What do you think Tibet gives up the claim on it?

PRINCESS

It is a political subject. However, we can solve it by negotiation.

RINZIN

We are neighbors to each other. Politicians say that we can change all the things within our boundary but we cannot change our neighbors.

PRINCESS

Exactly true! Negotiation comes at first across our way.

(MORE)

PRINCESS (CONT'D)

In my opinion, a heavy amount of snow has already melted into the river that you and I crossed today since the war broke out.

RINZIN

However, who is there against the negotiation at Tibet? Does your king always want war instead of peace?

PRINCESS

He wants peace but - -

RINZIN

(interrupting)
But who - - is that Rimponchhe?

PRINCESS

He is not of that kind. How do you dare to say his name?

RINZIN

Who is that?

PRINCESS

He is my fiancé.

RINZIN

(surprising)
You have got your fiancé?

PRINCESS

Yes.

RINZIN

Why does he do so? Why is he in favor of war?

PRINCESS

He wants to rule Tibet in his kingship if the current war turns into the favor of Tibet. This is very secret. He is playing a role to control over the crown. He is offering bribe to some politicians and bureaucrats.

RINZIN

That's the matter!

PRINCESS

Clearly.

RINZIN

What is your opinion then?

PRINCESS

He must not come to the power any way; any condition.

Rinzin PLAYS the domestic violin. For a few moments she stops oaring the boat and comes to the lap of Rinzin. Rinzin continues PLAYING the violin.

We HEAR the combination of Tibetan mantra and meditation song coming from monastery and the music of violin. Mesmerized by the music of violin she becomes compassionate toward Rinzin and surrenders herself to him.

The moments turns into romantic. They starts to kiss each other. Tongue kiss happens at first. Their heartbeats grows up. Their faces become red with emotion. They breathe long. The boat shakes tremendously. Then and then --

Only do they get attention when they HEAR the SPLASHING of water of the lake by horses' feet. The music FADES AWAY.

The horses cannot enter into the lake. The horsemen get off the horses and take boats to reach into Rinzin. Rinzin is helpless. They try to escape. The horsemen chase them with boats. They swings the arrows toward him.

One of the archers is fiancé of princess. He targets Rinzin brutally. Rinzin avoids of the arrows frequently. An arrow gets the arm of the princess. When they go ahead toward the bank of lake they find that some HORSEMEN wait them. They are with weapons.

Rinzin and the princess circle their boat smelling the circumstance that is worst.

The horsemen approaches into boat and the conflict begins between them. Princess and Rinzin play Kung-Fu. Many of the warriors go deep into the lake. A few of them escape. Some of them fall down into the boat which they belong. The fiancé and Rinzin play Kung Fu in boat. Rinzin wants her fiancé to drown deep into the lake but the princess protests with him.

PRINCESS (CONT'D)

Never do that! This is not the kind that a Buddhist takes revenge. Forgive him now. He himself is victim of his ignorance.

Rinzin nods. Fiance and his men move out.

CUT TO:

50 EXT. BANK OF RIVER - DAY 50

Rinzin and the Princess are on horsebacks. Although they look tired and wet but still there is love in their eyes. When they attempt to leave they make a strong kiss. Only does their love break when they HEAR of the SHOUTING of the horseriders. The horses NEIGH frequently in back ground. Their pov:

CUT TO:

51 EXT. BANK OF RIVER - DAY 51

A herd of horses heads toward them. Lamas, monks, horseriders, warriors are on the horsebacks. They brutally hit over the ribs of their horses to grow up their speed.

CUT TO:

52 EXT. BANK OF RIVER - DAY 52

Rinzin and Princess

They are in crises.

RINZIN

You must run away now. They will kill you.

PRINCESS

But they are your men. And, we are here for peace talk.

RINZIN

Some of them are soldiers. They only obey to their king.

PRINCESS

You betrayed me. I don't move.

RINZIN

Run away!

PRINCESS

Have you not told your king that we are here for negotiation? For peace talks.

RININ

Goddaman peace! Goddamn negotiation! Now save yourself. Run away!

She runs away. The warriors and their leader Pasang come and stop at Rinzin. Most of warriors are very dirty. They have long and dirty hair. When Pasang looks Rinzin injured, he is very angry.

PASANG

Who made you injured?

Rinzin does not tell the truth.

PASANG (CONT'D)

Today the king has given me order to bring the princess either live or dead.

RINZIN

Do not do so because she is not an ordinary princess.

Pasang does not obey his advice. Pasang along with his horsemen attempts to leave to kill her.

RINZIN (CONT'D)

I warn you again. She is not an ordinary princess. Did not you see her at the Yartung how she fought alone against the bandits?

But Pasang does not take his advice and moves. They chase behind her. They swing arrows toward her but she escapes of them. In one place they swing arrows on her horse. The horse CRIES in pain and falls down. The horsemen circle her. She looks helpless. They ridicule her and laugh. One of them:

HORSERIDER #1

You are very beautiful! Will you marry with me?

A laughter BURSTS OUT. When they burst out into laugh we see their black and dirty teeth.

PRINCESS

(angrily)

You will marry with your donkey, stupid!

HORSERIDER #2

Even though you are our enemy, we have to accept that you are much beauty --

HORSERIDER #3

(interrupting)

-- and you look beauty when you are very angry.

They circle her. Someone gives her a flying kiss, other tries to touch her hair and another attempts to pinch her cheek.

PRINCESS

Don't touch me, stupids! If you don't hear me I will kill you one by one. You have not experienced yet how a Tibetan fights.

They BURST INTO laughter.

She takes a position and kicks off over ribs of a horse. The horse falls down and dies. The horserider swings on ground by his back. He feels pain. He tries to stand. Horsemen look up at her surprisingly. They jump off the horses and swing closer to her. They attack her.

When they attack her, she plays Kung Fu much beautifully. The horseriders also play Kung-Fu very well. Many of the horsemen fall down on the ground.

Now she comes to Pasang and plays Kung-Fu with him. Although pasang does his best but he cannot protect himself. The princess beats him bitterly.

Rinzin, on horseback, comes to her. He begs for his life with the Princess.

RINZIN

Stop it! Please stop it!

The princess does not stop.

PRINCESS

You are liar. You betrayed me.

RINZIN

I am not a liar. I am a peace-keeper.

PRINCESS

I don't believe.

RINZIN

Don't beat him! Stop. If you are so eager to play Kung-Fu then play with me.

Princess takes it challenge and they play Kung-Fu.

PRINCESS
(between the fight)
Where is the Holy book of Tripitak
that your warriors stole?

RINZIN
(protesting)
No one knows.

PRINCESS
You know it.

RINZIN
I don't know where the Holy book
remains. However, I know yours.

PRINCESS
Tell me.

RINZIN
It stays inside the king's shelf
and the key belongs to your
Rimponchhe, doesn't it?

No one wins. An old monk comes between them. He separates them.

OLD MONK
You are the future of Tibet and
Dolpa. You don't have to fight with
each other and kill yourself. You
have to bring peace to the people
of both countries that they have
been looking for since centuries.

They stop. Princess looks up at Rinzin annoyingly. She goes closer to a horse, jumps over its back and moves.

Pasang is tired. He feels guilty when he exchanges his glance with Rinzin.

Rinzin pulls out the horse of Pasang. Pasang is on the horseback behind Rinzin. The sun sets down. The shadows of the two horses walk against the sun.

CUT TO:

When Rinzin comes pulling out the horse of Pasang the King along with members of royal palace wait them. They both are tired. Rinzin gets off the horse and helps Pasang to get off. An assistant helps him. King is annoyed with Rinzin.

KING

What the hell are you doing?

RINZIN

This is result of your craziness
with war.

KING

I am doing it for liberation of
people of Dolpa. -- for their
salvation. -- and for Buddhism. For
what sake are you doing your love?
For what shake, do you meet the
princess of Tibet? However, you
know that she is our enemy.

RINZIN

Do you think this way you bring
salvation to your people?

He comes closer to Rimponchhe.

RINZIN (CONT'D)

I ask you question. Does war bring
salvation?

He feels guilty, says nothing. He swallows down the saliva.

KING

It does.

RINZIN

How?

KING

War is the ultimate means to get
salvation.

Rinzin comes closer to the commander.

RINZIN

Is it true, dear commander?

He does not speak a word.

RINZIN (CONT'D)

Where is it described? Does Holy
Tripitak say so? Does Buddha say
so? Does Dhammapad say so?

He exchanges his glance with everyone.

KING

To get Holy Tripitak we do the war against Tibet. Tripitak teaches us how to get salvation. We have already forgot to have the meditation appropriately that brings salvation to us. You know the half of the Holy Tripitak that we left to bring with us when we invaded Tibet.

RINZIN

But- - but - if we love Buddhism, if we love salvation we should pass through peace. The princess of Tibet proposes peace with us that I see no harm to us.

RIMPONCHHE

Salvation does not come from war; it comes from peace, my lord.

He exchanges his glance with monks and nuns.

RINZIN

To get salvation and the Holy Tripitak, we've been going through the vicious circle of violence.

RIMPONCHHE

To get ultimate peace, we've been going through the tragedy.

MONK #1

As a devotee of Buddhism I cannot go against peace.

NUN #1

My lord! The prince says good things to us.

King nods. He unfolds the old manuscripts and looks through them.

KING

We have record of history. Our ancestors tried many times to bring the Holy Tripitak to people of Dolpa. They went through the peace process. But the Tibetan watered down all their attempts. If you tell me for peace, I will not go against it. But -- but --

RINZIN

No ifs and buts --

COMMANDER

While going through peace process,
they always demand on Shey
Phoksundu. We cannot exchange the
Holy Tripitak with Shefoksundo. Who
takes the responsibility?

RINZIN

I am not saying to exchange the
Holy Tripitak with Shey Phoksundo.
You know we never do that. However,
we can go through peace talks.
Through negotiation. That's all.

MONK #2

If they betray us -- ?

RINZIN

You know we have beaten them many
times.

SOUND MUTE: There is a long debate between king and Rinzin,
between commander and Rinzin between Rinzin and other
members of the palace.

CUT TO:

54

EXT. TIBET DURBAR SQUARE - LATE AFTERNOON

54

The Princess on the horseback gallops. She comes towards the
square. The horse is not the same. King along with the
members of the palace waiting her to welcome. They welcome
her according to the Buddhist way. Lamas recite the Buddhist
mantra reading their text. King, Rimponchhe and other members
offer garlands and mufflers to her.

The king is surprised about the wound in her arm.

KING

How do you get the wound over your
arm?

She just pretends.

PRINCESS

One of the arrows from a Dolpo
kisses my sweet blood, papa.

KING

I know the fact. A horse rider left
before you told me the story.

He touches her hair gently.

-- but papa, why is there so -- umm --

KING (CONT'D)

Up to the date we were defeated by
them but today you beat them. They
became loser. This is the good sign
for peace. In the science of war --
in the science of negotiation --
there must be equal power.

PRINCESS

But papa --

She exchanges her glances with fiancé. The fiancé is very
nervous when she looks up at him.

PRINCESS (CONT'D)

-- In the science of politics
someone salivates at the crown.

KING

I don't know what you're talking
about.

PRINCESS

you'll understand it later who am I
talking about.

The whole Tibet is lit with candles and domestic fire.

NARRATOR (V.O.)

Now whole Tibet is lit with
candles. But do the people of Tibet
know that an heir is coming to
Tibet who is cause for building
peace for two neighbours? Are they
really thirsty of salvation like
the Dolpo? That is why they are
celebrating in Tibet, who knows?

CUT TO:

55

INT. PASSAGE/DURBAR SQUARE - NIGHT

55

In a passage the princess and her fiancé encounter
themselves. Princess does not give a look at him.

Her fiancé hopes that she will stop and talk. She passes through him. He follows behind her.

FIANCÉ

Stop! I say please stop!!

Still she no longer stops. She walks briskly along the passage. He walks briskly too. He catches her arm. She turns toward him. She stands against the wall.

FIANCÉ (CONT'D)

Are you playing with the future of Tibet?

PRINCESS

Who is playing? You or me?

You.

PRINCESS (CONT'D)

What is the evidence?

FIANCÉ

You don't love me. You love the prince of Dolpa. You are exchanging your love with Shefoksundo.

PRINCESS

No. I am exchanging my love with peace. And peace with salvation! And salvation with prosperity. You are true. I don't love you because your love does not bring peace to Tibet but his --

FIANCÉ

You are playing well.

PRINCESS

You know that I am no more virgin now. I have experienced love with him though for a few moments.

He is very annoyed at her and himself. He makes punches on the wall angrily.

PRINCESS (CONT'D)

I have sacrificed my love to bring the half of the Holy Tripitak and Shefoksundo back in Tibet.

FIANCÉ

Then what is about our relation --
our engagement that your father
made.

PRINCESS

Forget it. I don't fuck you. You
don't deserve that kind. Don't you
know the fact?

FIANCÉ

But I know the fact --

He attempts to kiss her.

PRINCESS

(angrily)
Leave me! Leave me!!

FIANCE

It is my right, my future wife.
Queen of Tibet!

He kisses her well although she protests.

A few monks walk along the passage. He sees them and stops.
The monks pass through them. The princess spits at him.

PRINCESS

You bloody son of the bitch -- !

The fiancé invites a smile on his lip.

CUT TO:

56

EXT. COURTYARD/ TIBET - DAY

56

NARRATOR (V.O.)

People of Tibet talk about the
candle light celebration. They
assume that is their king preparing
the announcement of the crown
princess in near future? They talk
and worry about food scarcity and
war in Tibet. They are fed up with
war.

We enter into the courtyard passing through the village. We
introduce ourselves with general village background. CHILDREN
play in b.g. COWBOYS chase after mountain goats. Yaks and
female yaks are in a caravan. People prepare them for a long
journey. A few DOGS BARK.

A few Lamas and nuns move their manes. The rest of them count the seeds of Bodhichitta.

A couple of WOMEN one opposite to another beats the grains in domestic wood grinding machine.

WOMEN #1

After long time we saw the candle
light celebration. What do you
think about it?

WOMEN #2

I think the king is preparing the
announcement of the crown prince in
future.

WOMEN #1

Who do you think the king will
announce the crown prince?

WOMEN #2

It is very hard question. But it
changes the politics of Tibet.

WOMEN #1

How did you know it?

WOMEN #2

My husband says so. He is a priest
in royal palace.

WOMEN #1

I am worried about food scarcity.

WOMEN# 2

Me too. But I am very much worried
about war.

WOMEN #1

What does your husband say about
the war?

WOMEN #2

He says it happens.

WOMEN #1

When does it stop?

WOMEN #2

He says that when they are able to
bring back the Holy Tripitak to
Tibet.

WOMEN #1

What does the Holy Tripitak do?

WOMEN #2

My husband says that it brings us salvation.

WOMEN #1

But -- but -- I listen Shefoksundo is the cause that invites the war.

WOMEN #2

It might be true. But I always hear of the Holy Tripitak and the terminology salvation.

WOMEN #1

What is the salvation?

WOMEN #2

They say that in the state of salvation someone will get rid of craving and aversion. He will not take birth again.

WOMEN #1

It is great! They must bring back the Holy Tripitak to Tibet.

CUT TO:

57

EXT. SMALL MARKET - EARLY MORNING

57

A little NOISE comes through the market. PEOPLE are engaged in selling and buying things. A few of them bargain with the products. VENDORS walk around CRYING to sell their things.

Lamas, monks and businessmen prepare their mules, horses and yaks with goods on their backs. Lamas tie goods with rope on their backs. A few yaks and horses still have foods for their journey.

PHURBA also prepares his horse. He is the leader of this journey. HIS HORSE is strong and handsome.

LAMA (O.S.)

Hey, Phurba! Did not you meet your girl also this time? We don't have enough girls in Dolpa.

PHURBA

Shut up, stupid! Who will dare to hand his daughter to a Dolpo?

(MORE)

PHURBA (CONT'D)

A Dolpo who always engages in war,
loots people's things and produces
no more grains.

DAWA

Gyalba, do you know? Phurba is
going to marry with my lady mule.

A laughter BURSTS OUT.

PHURBA

I will marry to your sister.

DAWA

My sister has already got two
husbands in her home.

PHURBA

Don't worry about me, fellas! If I
don't get any lady here I will go
Bodhgaya and be a monk there.

A LAMA appears there.

We pull back to reveal: a MONK on horseback

LAMA

Is it not late today?

PHURBA

A little bit.

LAMA

Look! According to the request of
your king, I am sending him a
learned monk. Get him with your
journey.

Phurba looks at him.

PHURBA

You are welcome, sir!

He nods.

The Lama hands him a letter. Phurba keeps it inside his
breast pocket.

Phurba looks at his friends.

PHURBA (CONT'D)

Hey, guys! Hurry up! Let's move! We must cross the hard trail by tomorrow and stay inside the old monastery.

The other Lamas, monks, Dawa and Gyalba prepare their horses, mules and yaks for journey. A Lama recites the Buddhist text and prays to God.

They move. A caravan of horses. Bells RING in rhythm. Phurba leads them.

CUT TO:

58

EXT. DREPUNG MONASTERY/TIBET - DAY

58

We HEAR of chanting of Buddhist text before we see Rimponchhe, a monk and a Lama in the platform. The monk and Lama cite the Buddhist texts. In the audience are monks, nuns, tulkes, anis and a few people of general walk. A few move manes and count the Holy seeds of Bodhichitta. The chanting FADES AWAY.

RIPONCHHE

Last weeks we learnt about four noble truths. Now I am going to elaborate it.

The people in audience nod.

RIMPONCHHE

The very craving and aversion produce the rebirth and unending process of ocean of misery. According to Buddha, by rule of physical law, nothing emerges out without any cause.

MONK #1

How does dukkha emerge out?

RIMPONCHHE

Correct! I am just about to explain it. Following this rule dukkha, suffering, also emerges out by certain cause. In other words, the synonym of dukkha is vicious cycle of birth and death.

He looks at an old monk hoping that he will continue.

OLD MONK

Having the physical body by birth
is to have dukkha or suffering.
Lord Buddha insists on if not
having the physical body by birth
one cannot be trapped into the
dukkha or suffering.

RIMPONCHHE

The trend of having birth is an
unending process of misery. If the
cause of dukkha is eradicated by
the methods that he teaches then
dukkha itself passes away.

MONK

We had better know the knowledge
that eradicates the dukkha. The
knowledge leads to the salvation.
The last one, to receive the
salvation there is a way, says
Buddha.

RIMPONCHHE

Following this way Buddha had got
the salvation, the enlightenment,
that people of the present world
also can follow the way and achieve
the salvation.

MONK

The way to achieve the salvation
that Buddha taught to the people is
an eight-fold path.

LAMA #1

Are you teaching us how to get
salvation in the way that Lord
Buddha taught to his people?

There is a little MURMUR in audience.

LAMA #2

Or, are you just teaching us how to
get entertainment by listening your
discourse?

Monk and Lamas get anxiety over their faces.

RIMPONCHHE

Thank you for your question! Sit
down please!

People in audience. Rimponchhe clears his throat.

RIMPONCHHE (CONT'D)

After the death of Buddha about between five and six century people mixed their own thought into it and sometimes they took some important elements out of his teaching.

MONK

Instead, they mixed their own philosophy into it. As a result, the followers were divided into Mahayan, Hinayan, and Bajrayan.

RIMPONCHHE

The originality of his teaching were soon lost and the new method the people used to get salvation did not affect to the people.

During his discourse, a few monks and lamas join to the audience. Rimponchhe waits for them.

RIMPONCHHE (CONT'D)

Later, the original teaching of Buddha either completely lost or completely mixed with wrong teaching.

MONK

Coincidentally, we had the original copy of his teaching. It was so original, so pure that our teachers used to teach according to its text.

RIMPONCHHE

However, a handful of people used to practice the method of salvation. A few century ago, we had a political conflict with Dolpa.

MONK

Suddenly Dolpa invaded into Tibet and looted out the half of the Holy scripture of the Tripitak.

RIMPONCHHE

As the days went on, our teachers passed away who knew the teaching method of salvation originally. The new teachers were affected by the changes in teaching of Buddha.

The Rimponchhe's voice is very CLUMSY. He CLEARS his throat.

RIMPONCHHE (CONT'D)

Unfortunately, the method of getting salvation disappeared completely from Tibet for a long time that is misery of Tibet. To get salvation one must reach into the state of Samadhi. So practice Samadhi in your meditation. We only know how to come into Samadhi but don't know how to get nirvana or you can say it salvation.

A beat

He wants to know the reaction of the audience.

RIMPONCHHE (CONT'D)

It is over. Next time I'll teach how to come into Samadhi.

A silence

RIMPONCHHE (CONT'D)

(in Pali)

Bhavatu sabba mangalam! Bhavatu sabba mangalam!! Bhavatu sabba mangalam !!!

PUPILS

We feel gratitude toward you! We feel gratitude toward you!! We feel gratitude toward you!!!

CUT TO:

59

EXT. BROKEN WOODEN BRIDGE - DAY

59

A broken wooden bridge comes into their way. When the horses and yaks walk across it, the flakes bump because they are very old and need repairing. Although the flakes are removed out at some parts of the bridge, the animals are used to walking across it.

In the midst of the bridge, the animals find a giant hole really danger and don't want to move forward.

Phurba is on his horseback. His horse suddenly stops and doesn't move forward. Phurba looks there a giant hole among the flakes of the bridge. The flakes are removed out.

Phurba tries his horse to move forward but the horse doesn't move forward. It NEIGHS frequently. He gives some commands to his horse in Tibetan.

We look horses, mules and yaks behind him.

DAWA

What happened? Why did you stop there?

PHURBA

I see a giant hole in the midst of the bridge. My horse doesn't want to move ahead. You stay there and control the animals behind.

The learned monk on his horseback. Panicked.

LEARNED MONK

What the hell happened?

GYALBA

There is a giant hole - - like - - like - - asshole!

A laughter BURST OUTS among them.

DAWA

Be serious, Gyalwa!

LEARNED MONK

A giant hole?

LAMA

Yeah!

MONK

Oh, my god!

He prays.

DAWA

Don't be panicked! Be calm. Nothing harm will happen!

PHURBA

My dear boy, leap!

The horse takes the position.

GYABA

Get your horse to leap over the giant hole.

PHURBA

Okay! It is getting position but
still hesitates to leap forward.

The horse gets position to leap over the giant hole.

PHURBA (CONT'D)

You control behind.

GYABA

Okay! Don't worry about them.

PHURBA

Come on my brother! Move forward.
If you leap over the giant hole
I'll marry you to the mare of the
princess of Tibet.

Still, the horse attempts to leap but suddenly stops.

PHURBA (CONT'D)

Come on! Come on, please!! If you
succeed, you'll graze wherever you
like.

The horse attempts. It makes a position. It looks much
potential this time. We watch the horse very serious.
Finally, it jumps over the giant hole.

Unfortunately, one of its back leg gets trapped between the
flakes. However, it survives and pulls out the leg in its
third attempts.

There is a big exclamation of CHEERS!

PHURBA (CONT'D)

Hurray! Bravo, my brother!

The other animals follow to their leader. However, some of
them stop, make position and jump over the giant hole.

Now, the last one remains.

60

DAWA ON HIS HORSEBACK

60

His horse is very small and doesn't have big step. It moves
forward and suddenly stops. It hesitates to move forward.

DAWA

Phurba! It doesn't move. I think my
horse doesn't have enough leap. It
will fall down along with me.

He looks down the wooden bridge through the giant hole.
Tremendous flow of water streams down in the river.

PHURBA

Wait, my brother! Don't tell me
like this. Small is beautiful!

61

DAWA ON HORSEBACK

61

We still see anxiety over his face. He looks fearful.
His horse still makes an another attempt and suddenly stops.
Dawa full of drops of sweats on his forehead.

PHURBA

Give him commands that we have
taught them while they were in
their trainings.

DAWA

I forgot the commands.

PHURBA

Goddamn! You still remember the
name of the lady who wrote you
first love letter in your life.

Laughter BURSTS OUT.

DAWA

I still don't remember the
commands.

GYABA

I know the commands for your horse
that the teacher has taught.

DAWA

Tell me, please!

GYABA

Tell him salvation.

DAWA

Salvation! Come on my guy, it is
salvation!

The small horse takes position very seriously.

DAWA (CONT'D)

We get salvation, my brother! Come
on, my guys!

The horse leaps over the giant hole very successfully. It jumps two steps more than other.

Again, there is EXCLAMATION of CHEERS!

The learned monk on his horseback among the caravan.

PHURBA

Let's move fast. We are late here.

DAWA

Phurba, my brother! You're really a good leader.

LEARNED MONK

He may be a good leader but not an educated person.

GYALBA

Please, stop! Never revise these words again.

They are far behind the caravan with rhythm of RINGING bells hanging on horses' necks.

CUT TO:

62

EXT. SNOW TRAIL - DAY

62

At first, we HEAR of ringing the bell hanging on the neck of horses, yaks and mules before we see a caravan. One follows the other and passes through our eyes. They walk along the snow trail with the bags of grain over the both ribs. The leading horse along with big bell hanging on the neck passes through our eyes. Now A horserider is behind chasing horses, yaks and mules. A few tulkes are on horsebacks with food. A few Lamas and monks just follow their horses. The trail is very difficult to pass through.

CUT TO:

63

EXT. SNOW TRAIL - DAY

63

The horses, mules, and yaks walk along the snow trail. They struggle to move forward. Sometime, a step to move forward is very hard. The feet of the animals, sometime, root down the flake of snow.

Gyalba and the learned monk walk behind the caravan.

LEARNED MONK
 (to Gyalba)
 Do you know Tripitak?

GYALBA
 No, I don't know. What is that?

LEARNED MONK
 You follow Buddhism and say me that
 you don't know Tripitak. How
 ignorant you are!

GYALBA
 Tell me what is that? I know
 nothing.

LEARNED MONK
 If you don't know about the Holy
 Tripitak, then, you lost one third
 of your life. The Holy Tripitak is
 a collection of the three volumes
 of the teaching of Buddha.

GYALBA
 A collection of three volumes? It
 made me confusion. What are they?
 Does it help us to pass this hard
 snow trail?

LEARNED MONK
 You are really ignorant. I talk
 about the sea and you understand a
 drop of water.

GYALBA
 Okay, what are they?

LEARNED MONK
 Listen! They are: Vinaya Pitaka,
 Sutta Pitak and Abhidhamma Pitak.

GYALBA
 Thank you for your knowledge about
 Lord Buddha. Let's move fast. We
 are a little back.

LEARNED MONK
 Do you know the four noble truths
 and eight-fold paths?

GYALBA
 I have heard but I don't know about
 them.

LEARNED MONK

How poor you are! Don't you know the four noble truths and eight-fold paths?

GYALBA

No, never.

LEARNED MONK

Then, you lost half of your life. I still have sympathy with you.

GYALBA

I've never been to monastery. My father didn't send me there. I don't know how to write even an alphabet of my language. If a learned monk as you says so, then, it might be true. However, what is the four noble truths and eight-fold paths? Tell me!

LEARNED MONK

It is not possible now. When we reach up to the city, then, I will teach you my discourse.

Gyalba nods.

LEARNED MONK (CONT'D)

Did you know the salvation?

GYALBA

I never heard of it. I told you that my father was too poor to send me into school. His profession was to bring foods and clothes and sell them in village. What is that again.

LEARNED MONK

It is a beautiful gift of Lord Buddha to the world. If you don't know the salvation you lost two-third of your life.

GYALBA

If such a learned monk as you says that it might be true! If we reach up the city you'll teach us all of those beautiful things.

PHURBA (O.S.)

Gyalba, where are you?

GYALBA

I am behind the learned monk
learning salvation.

PHURBA

Salvation is not attained by
learning, idiot! You must practice
for a long time.

GYALBA

Why are you looking for me.

PHURBA

We are getting a snow storm after a
few hours. Stay on. Don't move
forward. We have to change the
usual rout.

Anxiety arises over the faces of horseriders.

LEARNED MONK

What does he say?

GYALBA

Do you know how to avoid of the
snowstorm.

LEARNED MONK

No, I don't.

GYALBA

You read volumes of scriptures of
Buddhism. You know the four noble
truth and eight-fold paths.
Finally, you teach pupils how get
salvation. And, don't you know how
to avoid of the snow storm we are
facing now.

LEARNED MONK

No, I don't know that - - that - -

GYALBA

Poor monk! Look right before us. A
heavy storm is coming toward us.
You lost whole of your life. I
cannot do any favor for you. Your
knowledge is useless now. We are
used to the snowstorm and we can
survive us. Even our animals can
survive themselves.

The learned monk looks being panicked.

PHURBA

Gyalba! Dawa!! Mingmar!! Lead our
herd to the old monastery. We
should stay inside until the storm
goes out.

CUT TO:

64 EXT. SNOW MOUNTAIN - DAY

64

The princess and Tibetan horseriders hide beside the
mountain. A horserider looks through the domestic binocular
to the caravan.

His pov: The caravan.

CUT TO:

65 EXT. SNOW TRAIL - FARTHER - DAY

65

They still walk on the hard snow trail to get old monastery.

CUT TO:

66 EXT. SNOW MOUNTAIN - DAY

66

The princess also looks through the binocular.

Her pov: The caravan.

CUT TO:

67 EXT. MONASTERY - EARLY MORNING

67

They move from monastery.

CUT TO:

68 EXT. SNOW TRAIL - CONTINUOUS

68

They move forward along the snow trail.

Gyalba's pov: A few Lamas and their horses, mules, and yaks
dead along the way. They are covered with snow.

We move closer to the learned monk. He is dead along with
horse.

GYLBA
 (wryly)
 Rest in heaven! You have got
 salvation now.

MINGMAR looks up at him.

MINGMAR
 Is this real salvation?

PHURBA
 This is not salvation. Salvation is
 not achieved this way.

We pull back to reveal: Dawa on his horseback.

DAWA
 Is this the way of salvation the
 people of Dolpa are looking for?

PHURBA
 Death is not the salvation. When
 people eradicate craving and
 aversion only does he get
 salvation.

GYALBA
 Who taught you?

PHURBA
 My grandfather.

GYALBA
 You are lucky.

PHURBA
 Check out his bag if we get some
 valuable things such as the Holy
 scripture for our use.

Dawa and Gyalba get off to check out the bag. They find a
 manuscript. They look the pages thoroughly.

GYALBA
 We have got a manuscript, Phurba.

PHURBA
 Okay, put it back into the bag.
 Take out bag. Let's move.

They move.

DAWA
 What did he say you yesterday?

GYALVA

He asked me that if I knew the four noble truths and eight- fold paths?

DAWA

What is that?

GYALBA

A way to get salvation.

DAWA

Do you want it?

He nods.

PHURBA

What were you talking about?

GYALBA

About the old man. He told me that he would offer his discourse when he would reach to the city.

PHURBA

Did you get him?

GYALBA

I am fed up with this job. When I reach the city I join to monastery and practice four noble truths and eight-fold paths.

PHURBA

A way to salvation!

GYALBA

Truly! Buddha says that everyone can get liberation as he got.

PHURBA

Who taught you?

GYALBA

My grandfather. If I get frustration with this job, then, there certainly may be the cause.

PHURBA

Beautiful!

GYALBA

Either I have to love this job or I
have to go another way.

CUT TO:

69

EXT. SNOW TRAIL - FARTHER - DAY

69

A caravan of yaks, horse and mules moves along the trail. Next time when it comes closer they attack on the caravan. Their intension is only to get food but to do nothing harm to them. The princess leads to them. Poor horsemen, already tired, cannot save their food but they persist. The tulkes who are on horsebacks get off and fight very well with the Tibetan. Interestingly, the Tibetans only loot the food but do nothing harm with the horseriders and tulkes.

CUT TO:

70

EXT. SNOW TRAIL / DOLPA - DAY

70

A herd of horses moving toward us. They are far away. Rinzin and Pasang are on the horsebacks. Other horseriders follow him. There are Lamas and monks too. A few moments later, they pass through our eyes.

CUT TO:

71

EXT. SNOW MOUNTAIN - DAY

71

Rinzin, Pasang, and other horseriders come to their men. But they are sick and tired. They prepare themselves to be ready again.

LAMA #1

(to Rinzin)

We are very sorry that we cannot
save our food.

Monks and Lamas nod. Pasang is rather annoyed.

A few of them feel regret with not saving the food for their people. Tulkes are calm on the horsebacks ready to drive their yaks again.

Rinzin and Pasang's pov: The princess with her horseriders. Rinzin and Pasang make debate regarding the princess's sinful act.

PASANG

Now we cannot tolerate, Rinzin.
Your love will drown Dolpa.
Princess -- princess --

RINZIN

What princess?

PASANG

Princess looted our food. According
to Buddha, it is a sinful act.
According to rule of Dolpa, it is
crime.

RINZIN

Give me a chance to negotiate with
the princess.

PASANG

I cannot take any kind of risk.
Will you be accountable with king?
Seek the answer, my dear!

RINZIN

What can we do?

PASANG

We must bring our food to our
people.

RINZIN

I think about it.

MONK #1

(Rather annoyed)
You must think about.

MONK #2

He is very true. Without food, we
cannot run our monastery.

Pasang and other exchange their glances with each other.
Tulkes look at them firmly. A LAMA still counts his garland
of Holy seeds of bodhichitta. They prepare themselves and
start moving.

CUT TO:

72

EXT. TIBET DURBAR SQUARE - DAY

72

People of Tibet wait princess and horseriders to welcome.
King, Rimponchhe, Lamas, monks, nuns are with them.

The princess and her horseriders come with food on horsebacks. The horseriders put down the food on the courtyard.

Princess is full of confidence and happy. King and princess exchange their glances with each other.

PRINCESS

Papa - -!

She comes closer to the king. King gets her in arms. He touches her head kindly.

KING

You are brave, my son. Whole Tibet comes to welcome you here. You saved the lives of innocent Tibetans.

(pointing to them)
Those children -- those old people
-- and those monks and nuns --!

Rimponchhe, commander, Lamas, monks and nuns and other people nods. He gives her some words of brevity.

KING (CONT'D)

There was not any history that Tibetan looted the food from Dolpo. In your leadership today, we are success to loot out the food from them.

PRINCESS

It is my duty to save the people from famine.

King offers her garland and muffler. Lamas and Rimponchhe recite Buddhist text. Musicians PLAY a band of Buddhist MUSIC. They enter into the palace with this ritual.

CUT TO:

73

EXT. DOLPA DURBAR SQUARE - DAY

73

Rinzin, Pasang, monks, Lamas and tulkes arrive there with no food. They are hopeless and tired. The king, Rimponchhe, bureaucrats of the palace and people of Dolpa wait them with hope of foods. When the king looks at them coming with no food then:

KING

Where is food?

He exchanges his glance with Rinzin, Pasang, monks and Lamas respectively. They stand against the king not answering.

KING (CONT'D)

(angrily)

I say all of you to answer my question! Where is our food? What is wrong with you? Why can you not break out the tongue?

Still no one replies. Pasang attempts to reply but Rinzin stops him. Pasang does not obey him.

PASANG

The princess of Tibet looted our food, my lord!

KING

Rinzin! Am I hearing right? Is Pasang true?

RINZIN

He is true! She looted out our foods.

KING

Did not you protest?

PASANG AND RINZIN

We did but we were a few in number.

MONK #1

(interrupting)

And already tired.

The king looks at Rimponchhe and Commander. They exchange their glances.

KING

I very much tried to make peace process but Tibet did not want it.

He comes closer to Rimponchhe.

KING (CONT'D)

There is no alternative of war. We must bring back the scripture of *mahaparinirvana* sutra that Buddhahadra translated from Sanskrit into Tibetan in the beginning of fifth century. We are warriors and we must prove it.

He exchanges his glance with Rimponchhe and waits for his consent.

RIMPONCHHE

It is not appropriate time for war.

KING

Why?

RINZIN

Because we don't have enough food.

KING

War needs blood not the food.

RIMPONCHHE

And - - the blood needs foods.

KING

Without food how can we survive in winter? How can old people and children survive? Rinzin says that the princess of Tibet has looted out the food. Therefore, we must do the war against them. We must return our food to our people. And - - and - - umm - - ! For god sake that - -

PASANG

We must collect the other half of Holy Tripitak.

KING

Right!

RIMPONCHHE

Leave those things, Pasang, for a moment! We must take benefit from this season and can avoid the war.

KING

For example - - ?

RIMPONCHHE

The Tibetan always send a huge amount of mountain goats to Neva valley to exchange them with food in the beginning of October. We must seize them if we want to survive next winter.

The king nods.

KING
So, is there not any possible of
invading Tibet?

RIMPONCHHE
Not possible now my Lord! We are in
crises of food now.

King nods. Rinzin and Pasang exchange their glances with each other. We hear of chanting from the monastery. Rimponchhe moves out.

CUT TO:

74

EXT. SAMYE MONASTERY/ TIBET - DAY

74

We still HEAR of CHANTING from the monastery. Pali verses of Buddhist text with a Tibetan flavor emerges out.

Monks and Lamas in platform reading the Buddhist text. In audience are monks, Lamas, nuns and people of general walk. The Pali verses FADES AWAY.

RIMOCHHE
Last week, we knew some teaching of
Buddha. Now I am going to elaborate
it.

People in audience nod.

RIMPONCHHE
Today, I am going to explain about
samadhi. It is the second important
part to the way, to the dhamma. In
other words, samadhi is the process
of controlling one's own mind.
Samadhi consists of three parts:
Samma Vayama or right effort, Samma
sati or right awareness and Samma
samadhi or right concentration.

A beat

Rimponchhe gives a hint at his assistant to continue on.

People in audience are rather confused. A few of them understand the discourse very well.

Looking a few of them confused Deputy Rimponchhe himself resumes the discourse.

DEPUTY RIMPONCHHE

A few century ago, Dolpa looted out the half of the Holy scripture of the Tripitak in a war between two countries. The half of Holy scripture of Tripitak only describes about samadhi, however, not about the salvation.

Now the people in audience is very serious. A few monks, nuns and general people join the discourse.

RIMNPOCHHE

The new teachers were affected by the changes in teaching of Buddha. And the method of getting samadhi disappeared completely from Dolpa for a long time that is misery of Dolpa. To get salvation one must reach into the state of Samadhi. So practice samadhi yourself to get Salvation in your meditation. We know how to come into samadhi but don't know how to get nirvana or you can say it salvation.

A beat

RIMPONCHHE

Any question from you?

An audience stands up.

AUDIENCE #1

You say that we forgot how to come into Samadhi. However, you say that we cannot reach into the salvation without passing through the state of Samadhi. Is it not ironical?

RIMPONCHHE

Thank you for your question, at first. Please sit down. I am going to answer you back. You know that these words are extremely revised in Buddhist text.

A beat

The people in audience are very eager to listen the words.

RIMPONCHHE (CONT'D)

(in Pali)

Appo dippo bhava.

(MORE)

RIMPONCHHE (CONT'D)

It means that you must be light for yourselves. It is over. Next time I will elaborate real method of salvation.

(beat)

RIMPONCHHE (CONT'D)

May God bless you!

He performs Holy ritual. CHANTING in Pali verses gradually
FADES IN.

CUT TO:

75

INT. ASSEMBLY/DOLPA - DAY

75

Rimponchhe, monks, nuns, Lamas and anis are on the platform. This is the regular assembly with the members of royal monks. There is a big image of Lord Buddha. Rimponchhe along with king, monks, nuns, anis perform Buddhist ritual against the image of Lord Buddha before they start the meeting. Rimponchhe recites a few lines out of the Buddhist text.

RIMPONCHHE

(in Pali)

By this practice I pay homage to
Buddha by this practice I pay
homage to Dhamma, By this practice
I pay homage to Sangha.

The monks, nuns, Lamas and anis follow him. When they finish reciting the text they look calm and wait for the king for his speech.

KING

We are between the crucial moments
in our history. We have on the one
hand conflict with the Tibet and on
the other hand we have got
responsibility to save the Buddhist
scriptures.

The monks, nuns, Lamas and anis look at him attentively. King expects Rimponchhe to forward his speech. When Rimponchhe knows this, he forwards his message.

RIMPONCHHE

Most of our Holy scriptures have
either lost or been stolen or
spoilt. The responsibility has come
over our shoulders to save them
forever.

KING

Now, from this assembly, I announce myself that we are going to collect those Holy scriptures from around and translate into our language from Pali and Sanskrit.

RIMPONCHHE

Our devotees cannot read appropriately those Holy scriptures in Pali and Sanskrit.

KING

Our ancestors have given those Holy scriptures as beautiful gifts to us. And, it is a critical moment to consider about it. You should collect the Holy scriptures wherever you can get it at first.

RIMPONCHHE

From your home, from your neighbor and from your friends and relatives.

KING

This is a step forward to get salvation.

RIMPONCHHE

This is a step forward to Lord Buddha.

CUT TO:

76

EXT. TIBETAN MONASTRY - DAY

76

We HEAR a beautiful piece of Tibetan MUSIC along with Pali VERSES. In monastery, old people, monks and nuns are in a line. A few monks are engaged in moving the manes at the monastery. Some monks and nuns count the Holy seeds of Bodhichitta. The princess along with her assistants distributes food and blankets to them. Now the music FADES AWAY.

MAN #1

Is the princess preparing for national politics?

MAN #2

Maybe.

OLD MONK #1

Does the princess bring peace in Tibet?

OLD MONK #2

She is doing her best to bring peace.

OLD MONK #3

Does she bring the Holy Tripitak back to Tibet that describes salvation?

OLD MONK #2

She brings it by peace process.

OLD MONK #3

I don't believe. There is still probability of war.

MAN #2

If there is war again this is different than other. It brings change into Tibet and Dolpa politically.

NARRATOR (V.O.)

People remark that the princess is preparing for national politics. A few talk about does their princess bring peace in Tibet? Some monks talk that does the princess bring the original Tripitak from Dolpa? Do they get salvation as Buddha taught in Tripitak.

CUT TO:

77

EXT./INT. WORKSHOP - DAY

77

People of Dolpa celebrate "Sharpen the weapon ceremony." They prepare for war. They clean their war weapons. They change the strings of the bows. They sharpen the arrows. Monks, nuns, Lamas and tulkes also take part in "sharpen the weapon ceremony". Suddenly they HEAR the bells ringing in low frequency.

The members of the workshop look rather surprised when they HEAR the bell ringing. They exchange their glances with each other. One of the participants looks for Rinzin. He is busy with sharpening the arrows among other.

MAN #1
 (looking at Rinzin)
 The second lot of food caravan
 might be coming.

Rinzin counts his fingers.

RINZIN
 No! They will arrive at Dolpa after
 a couple of weeks.

MAN #2
 Who are they? Why are bells
 ringing?

Rinzin and Pasang's pov:

CUT TO:

78

EXT. SNOW TRAIL - DAY

78

The RINGING of the bells gradually GROWS UP.

A caravan of horses and donkey horses with food on their backs comes closer to us. A horserider along with Buddhist flag known as Dharmachakra is the first of the caravan. Another horserider along with the same flag is last of the caravan. They both are monks. The bells RING LOUDER than before. When they come into the boarder of Dolpa they stop and wave their flags. While halting there a horse releases out stool. A horse jumps over the lady horse.

CUT TO:

79

EXT./INT. WORKSHOP - DAY

79

Pasang looks them through the domestic binocular.

PASANG
 (Through the binocular)
 The horsemen are waving the flags.
 Maybe sometime monasteries
 belonging to Bhutan and Sikkim send
 some kind of food help in famine.

Monks come closer to them leaving their work. One of them:

MONK #1
 (to Rinzin)
 You must collect some good weapons
 from here.

MONK #2
 (to Pasang)
 Maybe it can be a new trick of the
 Tibetan.

Rinzin and Pasang leave on horses.

CUT TO:

80

EXT. DOLPA TIBET BORDER - DAY

80

Rinzin and Pasang arrive at the caravan of the horses. They
 meet the leader of the mission.

RINZIN
 Who are you?

The leader does not speak anything.

PASANG
 What is your purpose?

The leader hands a letter to him.

LEADER
 It is from the princess of Tibet.

Rinzin unrolls the clothes-letter and reads it. The letter is
 in Tibetan alphabets.

INSERT LETTER:

Dear Rinzin!

For Buddhism and humanity a simple
 gift from people of Tibet

Princess of Tibet

BACK TO THE SCENE

PASANG
 It is a new trick of the princess.
 We must not accept it.

RINZIN
 We don't have enough food. Within a
 week our food stock is going to
 finish.

PASANG
 They are bringing food to us
 through the way to Kerung. That is
 enough for us.

RINZIN

They are coming a week late after
our food stock finishes.

PASANG

We are being trapped by Tibetan.
This way Dolpa has to lose the both
ornaments of Dolpa : the Shey
Phoksundu and the half of the Holy
Tripitak that Buddhahadra
translated it from Sanskrit into
Tibetan five century ago.

RINZIN

We must get the other half of the
Holy Tripitak -- but you know
diplomatically. Accepting their
food doesn't mean that we are
giving up our attempts to get
salvation.

PASANG

Is this either a prince speaking or
a lover? If a prince of Dolpa
speaks this then I believe but - -
but - -

RINZIN

Prince of Dolpa speaks, my brother.

He hugs Pasang.

RINZIN (CONT'D)

Believe me!

PASANG

Ensure me that we are not going to
harm to Dolpa.

RINZIN

In what way do I convince you?
Okay! If I betray them I will not
get salvation in any birth under
the sun.

PASANG

For a true Buddhist there is not
any oath worse than this.

They exchange their eyes with each other and hug themselves.
The monk and his assistant stand firmly and look at them.

CUT TO:

81

EXT. YANGTSHER MONASTERY/DOLPA - DAY

81

The caravan of yaks with foods and clothes in the courtyard of monastery. People put down salt, the clothes, wool blanket, yak ghee and dry meat of mountain goat from the yaks. While people of Dolpa are busy with unloading of the food and cloth item the Tibetan leader hands over another letter written in Tibetan to Rinzin. Pasang is annoyed with the Tibetan monk.

PASANG

Is it a new diplomacy of your princess?

The monk stands firmly. Pasang grabs the letter from Rinzin and reads it in his mind.

CUT TO:

82

EXT. FIELD - DAY

82

Horses run wilder around the ranch. A few of them graze on the pasture.

Some horseriders are on their horsebacks. They practice the horserace.

Rinzin is on the back of a Tibetan pony horse. The horse is very fanatic and wilder. Pasang is on his horseback racing.

PASANG

Do you think that we can win the race with this stubborn horse?

RINZIN

Of course!

PASANG

I don't believe.

RINZIN

Milarepa needs training.

PASANG

It is so stubborn that no training makes it correct.

RINZIN

Don't say so. Look at him deeply. Although, it looks fanatic but he deserves the winner.

PASANG

In Yartung festival, I have seen
the most brilliant horses to lose
their confidence.

RINZIN

However, it will be difference.

PASANG

Who will race him. Are you going to
race him there?

RINZIN

Phurba. I won't race it.

PASANG

Who is he?

RINZIN

A horse trainer.

PASANG

Are you just telling me about
Phurba who climbs down the snow
trail and brings foods and other
things to the people and sells in
profit?

RINZIN

Right.

PASANG

If he comes to join us, we will be
very fortunate. I have heard that
his grandfather was a warhorse
trainer and later he became a monk.

We LISTEN the sound of horseriders. They SHOUT at their
horses. They BEAT them with a whip. The horses NEIGH in
reaction.

HORSERIDER #1

(shouting)

Move faster, idiot! This way you
cannot win the race.

HORSERIDER #2

Buddy, work hard. Run fast. No, no
this way! This way, please!

Resume Pasang and Rinzin

PASANG

I heard that he keeps passwords for giving commands to his horse.
Right?

RINZIN

It is right. He is brilliant. He knows the tricks to wake up for even a dead horse.

PASANG

It would be very funny if he gives me the password for command then I will race Milarepa in the Yartung festival.

RINZIN

Dolpa has never won the race in Yartung festival. This year we must win the race.

PASANG

Who is taking part in the horserace against us for their part? Has the princess told you?

RINZIN

Not yet.

Pasang nods.

PASANG

Do their involvements in horserace help in peace process?

RINZIN

The princess is very positive toward the peace process. It brings benefit to us.

PASANG

Okay, done!

They shake their hands.

We still HEAR of SHOUTING of horse riders. Horses NEIGH.

CUT TO:

83

EXT. FIELD - DAY

83

A few people of general walk along with Lamas, Monks, and nuns practice the archery.

An arrow pinches the target. Next swings around the circle of the target. The another pinches against the nucleus. A few arrows don't touch the target and swing in the sky.

Anxieties come over the faces of the archers. Rinzin guides them individually. He teaches one of them how to swing the arrow appropriately.

The arrow swings against the target.

A happy face with success. A bow in his/ her hands swinging.

Another happy face again.

CUT TO:

84

EXT. LIVING ROOM OF FIANCE - NIGHT

84

Fiancé drinks soup along with his men when a messenger enters into the living room.

MESSENGER

Princess is going to have peace
process between the two countries.

Anxiety arises over the face of the fiancé. These five men along with the fiancé wave a plan against the royal palace.

FIANCE

We don't want peace process. We
want instability in Tibet so that
we can bake pieces of bread of our
own interest.

SOUND MUTE: Fiance and his men wave a new secret plan.

CUT TO:

85

EXT. BOARDER OF TIBET AND DOLPA - DAY

85

The princess and Rinzin are on their horsebacks. Rinzin has got A CHESTNUT COLORED HORSE. The princess is inside the boundary of her country and Rinzin is inside the boundary of Dolpa. They are against each other.

RINZIN

I found the second letter so that I
have come there. The people of
Dolpa offer thanks for your food.

PRINCESS

Don't make me shy. Let's come to the point. Find out a separate place to have talks. Keep in mind that nobody knows about our meeting.

RINZIN

Don't worry. Let's go.

The princess pours water into her mouth from a leather bag.

They move.

CUT TO:

86

EXT. YARTUNG FESTIVAL/DOLPA - DAY

86

Many horse riders on their horsebacks. They take part at the Yartung festival.

Among them are the princess of Tibet and Pasang.

Pasang is on the back of Milarepa. Milarepa looks very confident.

Rinzin and Phurba are among audiences watching the contest. They are followed by monks, Lamas, tulkes, anis and people from both countries. Women are with their BABIES and CHILDREN.

A few VENDORS sell their foods, wool blankets, yak-cheese, manes, and other things among the crowds.

A few PEOPLE bet their money in the roulettes. Some DRUNKERS wandering here and there, and quarreling with their FRIENDS with rough words.

A few YOUTHS take parts in dance with Tibetan music.

Laughter bursts out here and there.

A few CHILDREN play in a wooden ring. Their parents are with them.

The horses stand in a row waiting for a bell to ring for their races.

Rinzin and Phurba's pov: The princess on her horseback.

Pasang throws a glance at her. They exchange their glances with each other.

87

RINZIN AND PHURBA

87

They exchange their glances with each other.

RINZIN

What is the password for Milarepa
to win the race?

PHURBA

Milarepa got his training through
the chanting from an old monastery.

RINZIN

Do you mean that the chanting is
the password?

PHURBA

Sure!

How do you know that it comes on the right time through the
monastery?

PHURBA (CONT'D)

During my days with him, it always
came on right time. Neither later,
nor earlier.

Rinzin hugs him.

RINZIN

You're genius, my brother!

Phurba separates with him.

RINZIN (CONT'D)

Whatever else, we must win the
race, today!

Resume the horserace

Fiancé appears suddenly nearby the princess. He whispers in
her ear. She acknowledges him.

A full environment of a horserace contest is there.
VOLUNTEERS run here and there.

We watch people in audience full of enthusiasm.

MAN #1

I bet Milarepa.

MAN #2

I bet to the princess' horse. Look
up! How beauty she is!

MAN #3

Are you betting to the horse or the princess?

Laughter BURSTS OUT.

A MAN RINGS the bell. The horses starts racing up to the winning post. Among them is the princess heading enthusiastically. She leaves other horses behind.

Milarepa is among other horses far behind the princess. People are in EXCLAMATIONS in audience.

Resume Rinzin and Phurba

An anxiety arises over Rinzin's face.

RINZIN

Phurba! What the hell is happening?
Milarepa is far behind.

Their pov: Milarepa racing far behind the princess

Close on: Milarepa's feet bleed.

FIANCÉ WITH A WICK SMILE.

PHURBA

Don't worry! The chanting comes through the monastery in right time.

Rinzin looks at the monastery.

RINZIN

No chanting is coming through.

PHURBA

Don't look there. But wait for the chanting.

RINZIN

Chanting!! Chanting!! Chanting!!!
You've been crazy, my brother!

A beautiful piece of CHANTING comes through the monastery.

Milarepa moves faster leaving other horses behind. Still, he is behind the princess.

People, in audience, HOOT through the chanting.

Now, only two horses race up. Milarepa is gradually racing up. It makes parallel to the princess' horse.

For a few seconds, the both horses race by making parallel to each other among the HOOTING of people.

Volunteers and a team of the contest wait them at the winning post line.

CLOSE ON: The feet of the both horses parallel to each other. Milarepa's feet bleed.

Their feet in SLOW MOTION: They come toward winning post.

We watch people in audience. A few people put their hands in their mouths as though they are surprised.

PHURBA AND RINZIN

They look patient.

Their pov: The feet of the both horses parallel to each other in SLOW MOTION

Milarepa wins by a step forward.

People stand up with JOY and EXCLAMATION.

ANNOUNCER

Milarepa wins the race.

People hurriedly run toward the winning post. The princess looks anxious.

CLOSE ON: Fiancé. He looks sad.

Phurba and Rinzin head to Milarepa.

RINZIN

Milarepa! Milarepa!! My dear friend!

MILAREPA falls down.

Rinzin finds a needle on its hoof.

RINZIN (CONT'D)

(surprisingly)

Needle? Who put it?

He takes it out of the hoof. Phurba has got a garland. Rinzin takes it and put it into his neck. He gently touches him.

RINZIN (CONT'D)

Don't go! Don't go, now!

He hugs it and CRIES bitterly. Still, Milarepa tries to stand but cannot. A few painful SOUND comes from him. He passes away. Rinzin still holds him CRYING bitterly.

PHURBA

Leave him to have a rest in heaven.
He has got salvation. He passed
away listening.

RINZIN

I know who put it.

A face of fiancé. He smiles wryly. He and Rinzin exchange their glances with each other.

CUT TO:

88

EXT. REBUILT MONASTERY/DOLPA - DAY

88

A beautiful rebuilt monastery. It is not completed but about to complete.

People work along with Lamas, monks, nuns and anis.

A few TULKES play on the courtyard. They have just finished reciting their texts.

PASANG AND RINZIN

They look at the monastery watching people working.

RINZIN

Look up! How beautiful it is!

PASANG

(looking at the monastery)
Marvelous! It is really beautiful!

They exchange their glances with each other.

RINZIN

Did you bring those drawings here?
We are going to hang them on the
walls of meditation room where
Revt. Rimponchhe offers his regular
discourse.

PASANG

Yes, I have brought them. They are
into the bag.

LAMA (O.S.)

Pasang! Where are you, guys? If anyone is there? Give me the brush. It has fallen down.

RINZIN

Lakpa is calling you. You go there. I will get the drawings myself.

Pasang moves.

Rinzin gets the bag. He takes out the drawings one after another and puts on the ground.

CLOSE ON: a portrait of Mayadevi delivering Lord Buddha among them.

He takes the portrait in his hands and looks for a moment. He is emotionally touched with it.

PASANG

What is wrong with you?

LAKPA hangs on the wall of the monastery.

LAKPA

Hand me the brush.

Resume Rinzin

He is still taking them out. He finds a beautiful portrait among them. He gets surprised at the drawing.

RINZIN

Portrait of Dolma, here! It is surprising, however.

Pasang moves back to Rinzin.

PASANG

Rinzin, when we finish these drawing hanging on the walls of Revt. Rimponchhe's discourse room, it looks beautiful.

RINZIN

Do you feel love toward someone?

PASANG

Why do you throw a question suddenly like this? I don't know.

RINZIN

However, I know.

PASANG

What do you mean, either?

RINZIN

Are you going to hang this
portrait, too?

He shows the portrait to him.

Pasang grabs the portrait.

PASANG

How did you find it?

RINZIN

You had put it into the bag.

PASANG

I don't know. How did it come
there?

RINZIN

You can lie someone. Your eyes
cannot, however. Do you feel love
toward her?

PASANG

(shyly)

How is it possible to bring her
even if she accepts your love?

Pasang looks confused. He does not speak even a word.

RINZIN

Tibet doesn't give her consent. You
know no Tibetans have been married
to any people of Dolpa since war
broke out.

PASANG

We must run her away with us.

RINZIN

It is very difficult to steal even
a handful of air from Tibet. How is
it possible to get her?

RINZIN (CONT'D)

And who knows she loves you?

PASANG

In the Yartung festival, she sent
me a letter about her love.

RINZIN

Mysterious! Who believes! Do you have the letter? I don't believe that.

PASANG

I have it. Believe me, my brother!

RINZIN

Can you show me?

PASANG

Within a moment!

Pasang shows the letter. The letter appears in Tibetan alphabets.

INSERT LETTER:

Dear Pasang!

I know my cousin gets impressed when she sees Rinzin. She will certainly grab my love from me. Cannot we be friends for ever? I love you.

Truly yours!
Dolma

BACK TO SCENE

Rinzin grabs the letter and reads it in his mind.

CUT TO:

89

INT. GALLERY - DAY

89

The princess is just about to finish a drawing. She brush against it. Dolma enters into the gallery. She watches her making the drawing. For a few moments, she stops and watches over it if there is any drawback. When she finds something lacking on it, she again puts color against it.

CLOSE ON: A drawing of Rinzin on horseback in the Yartung festival.

DOLMA

You are here. I have been looking for you for a few moments.

Princess is afraid of a sudden voice because of her concentration on drawing.

PRINCESS

Why? I am putting the color against it. Look! How beautiful it is.

Dolma moves a few steps closer to her. She still does not see the drawing.

DOLMA

Revt. Rimponchhe is looking for you. He asked me if you completed the drawing.

She gets excited. She stops coloring and moves away from the drawing. She has a color brush in her hand.

They exchange their glances with each other.

PRINCESS

I completed that but I haven't got a chance to show him yet.

Suddenly, Dolma throws a look on it. Princess waits for a few moments for her comment about the drawing.

DOLMA

It is beauffull as you are. However, I am not looking the shadow in your drawing.

PRINCESS

About the shadows, I know more than you do. I have put shadows appropriately as far as possible.

DOLMA

Look carefully at your drawing. You are still missing the shadow.

PRINCESS

I am still not getting you.

DOLMA

I am telling not about the shadows of color but shadow of Rinzin. Think a bit what I mean.

Princess attempts hard to think. Suddenly, she gets it.

PRINCESS

You mean Pasang?

DOLMA

Exactly, you got it. He had also come in the Yartung festival.

PRINCESS

Why are you looking for Pasang here, however.

DOLMA

Because - - because - -

PRINCESS

Come on, please!

DOLMA

Because, you took away Rinzin from me.

PRINCESS

What do you mean that way? I am still not getting you today.

DOLMA

I lost everything in my life. My mother died when she delivered me. My father died in the war when the war broke out between Tibet and Dolpa. Your fiancé killed my brother by being afraid of him that the king was going to announce him as a crown prince.

A pause

PRINCESS

Then?

DOLMA

I lost my love, that's all.

PRINCESS

Do you mean that you feel love with Pasang?

DOLMA

That is what I was going to listen from you.

Pasang sighs.

DOLMA (CONT'D)

That is why I am looking for him in your drawing.

PRINCESS

How is it possible? You know there is still war between two countries.

DOLMA

A war is war. A love is love. They are not the same coins. You cannot relate the one with the other.

PRINCESS

Whatever you say, however, it is not possible under the sun.

DOLMA

Everything till now, I have given up part by part. But for this one I will never quit. I'll get it at any cost.

PRINCESS

Your love must be of two sides of the same coins. I don't see the other side, however.

DOLMA

But I see. Do not interfere with my way. You have only seen snow within me but don't see the snowstorm.

She moves away.

PRINCESS

Dolma! My sister, stop for a few moments.

DOLMA

I stopped many times but now I walk my way.

She enters out. The princess, hopelessly, watches her moving.

Princess SLAMS her fist with violent anger.

CUT TO:

90

EXT. MOUNTAIN WAY/TIBET - DAY

90

Horseriders chasing behind a horse.

Close on: Princess, fiancé and his men moving on horsebacks. Prince races her horse. She forces the horse to move faster.

PRINCESS

Faster! Faster!! It's not enough.

She hits the ribs of the horse with her knees. She beats the horse with a whip.

PRINCESS (CONT'D)
Move! Move faster, idiot!

Fiancé behind the princess. He beats his horse frequently.

FIANCÉ
Move faster! She is about to cross
the border.

Fiancé and the princess exchange their glances with each other.

PRINCESS
We must stop her.

FIANCÉ
We are not getting her.

HORSE RIDER #1
She races her horse like a witch.

HORSESRIDER #2
I know she is a good archer, too.

LAMA #1
Stop talking idiots. Get her soon.
Within a few moments, she is
getting the bridge.

Dolma on horseback moving. She swings arrows toward them. An arrow swings and pinches the breast of a horse rider. He falls down.

The princess pulls out the string and swings an arrow toward her.

Dolma avoids of the arrows. She frequently looks back to know how far they are from her.

Fiancé takes a few moments making her target and swings an arrow. He is not successful.

Dolma swings a rain of arrows toward them. Many of them get wounded.

HORSE RIDER #3
You bastard witch!

HORSE RIDER #4
You idiot girl!

A horse rider falls down on the ground along with his horse. His horse NEIGHS bitterly.

Dolma takes a few moment making her target at prince. She swings the two arrows respectively.

Princess avoids them tactfully.

PRINCESS

I will get you now.

She throws her arrows at her. One of them gets her arm. Dolma screams in silence. She roots out the arrow. She targets princess with the same arrow. It wounds the princess. She grows her anger.

PRINCESS (CONT'D)

Attack her at once! She is about to reach the border.

Fiancé and his men follow her order.

Once she is surrounded by the rain of arrows. Dolma hides herself hanging on the horse. When it is gone, she finds that her horse gets wounded and cannot move well.

She puts gunpowder and makes a rocket arrow. She fires the gunpowder with the friction of two stones. She swings it on the pile of millet hay. The pile gets fire.

Now the fire is smoky. The princess and her horse riders get through the smoke.

HORSERIDER #1

I cannot see anything!

HORSERIDER #4

Me too. What the hell the fucking girl brought to us, fellas!

FIANCÉ

We must stop. We cannot go through the smoke.

PRINCESS

No, we needn't stop.

They COUGH because of smoke. Tears roll down their eyes. They are caught into the smoke.

Dolpa forces her horse to move faster, however it is wounded. She makes rocket arrows and swings toward them. We only HEAR sounds of SCREAM and PAIN from wounded ones even from the horses.

When they comes out of the smoke, the number of horse riders decreases.

CUT TO:

91 EXT. WOODEN BRIDGE - DAY 91

Rinzin, Pasang, Phurba and a few horse riders wait for her.

Rinzin and Pasang's pov: Dolma struggles with them. Her horse does not move better.

PASANG

Come on! Move fast! Join us.

CUT TO:

92 EXT. MOUNTAIN WAY/TIBET - FARTHER - DAY 92

Dolma is already tired and breathes fast. Her horse moves slow. She loos back as to know the distance between them.

CUT TO:

93 EXT. WOODEN BRIDGE/ DOLPA - DAY 93

Rinzin, Pasang and Phurba waits for her by being anxious. Rinzin has got A BUCKSKIN COLOURED HORSE. Lamas, Monks and a few horse riders stand nearby them. They have bows and quivers in their backs.

Rinzin, Pasang and Phurba swing arrows aimlessly toward them.

Rinzin and Pasang's pov:

CUT TO:

94 EXT. MOUNTAIN WAY/TIBET - FARTHER - DAY 94

Princess, fiancé and horse riders get closer to her. They still swing their arrows toward Dolma. She avoids of them.

CUT TO:

95 EXT. WOODEN BRIDGE/ DOLPA - DAY 95

RINZIN

Her horse is wounded and cannot move faster.

Pasang and Phurba exchange their glances with each other.

PASANG

Phurba! Do something miracle as you did before in your long journey.

PHURBA

The horse is far away. It cannot listen my voice. Wait a few moments.

Phurba's pov:

CUT TO:

96

EXT. MOUNTAIN WAY/TIBET - FARTHER - DAY

96

An arrow roots down the limb of Dolma's horse. It falls down on the ground.

Princess, fiancé and his men get closer to her.

Dolma tries hard to move her horse. However, it NEIGHS frequently and cannot stand.

Dolma looks toward them and swings arrows.

A few horse riders fall down along with their horses.

CUT TO:

97

EXT. WOODEN BRIDGE/DOLPA - DAY

97

RINZIN

Come on, Dolma! Come on!!

PASANG

Come on! Join us! You are a few steps back to cross the bridge.

PHURBA

Come on, my guy! Salvation!
Salvation!! Salvation!!!

CUT TO:

98

EXT. MOUNTAIN WAY/TIBET - FARTHER - DAY

98

The horse LISTENS the voice. It stands up.

CUT TO:

99

EXT. WOODEN BRIDGE/DOLPA - DAY

99

PHURBA

Come on! Come on, my guy!
 Salvation! Salvation!!!
 Salvation!!!

The horse moves.

Pasang, Rinzin, Phurba and other wait her across the bridge. However aimlessly, they swing their arrows. A few of them pulls out their slingshots.

CUT TO:

100

EXT. MOUNTAIN WAY/TIBET FARTHER - DAY

100

The princess, fiancé and their men still chase her behind. They swing their arrows, all but unsuccessfully.

PRINCESS

Shit! She got them. Goddamn!

She and fiancé exchange their glances with each other. Shadows of despair over their faces grows up. They stop.

CUT TO:

101

EXT. WOODEN BRIDGE/DOLPA - DAY

101

Dolma comes along the wooden bridge. She crosses the bridge now. When she gets them, they break down the bridge by firing.

The princess, fiancé and their horse riders stop a few steps away from the wooden bridge. They don't collect their courage to cross the bridge and get her. Their horses wander aimlessly. They control them.

Pasang, Rinzin, and Phurba get Dolma. She is tired, out of breath and wounded.

Lamas and monks watch them calmly.

The princess and fiancé's pov: Pasang hugs her in his arms. He gently touches her hair frequently. Dolma kisses his lip once.

DOLMA

It is my love. I've got it
 ultimately. War cannot separate two
 hearts.

She looks back at them and starts kissing Pasang many times.

Fiancé bursts into anger. So does the princess.

PRINCESS
Bullshit! Goddamn!!

Fiancé throws hopeless eyes toward the princess. He spits strongly.

Princess YELLS OUT.

PRINCESS (CONT'D)
Rinzin! We will meet you at real war!

Dolma separates herself from Pasang.

She looks at the princess and yells out.

DOLMA
The bet is done.

Rinzin sighs. He gets relief. He invites a smile on his leap. He comes closer to Phurba.

RINZIN
Phurba, my brother! You're real a genius.

PHURBA
No, my dearest prince! Don't say so. It is my duty.

They move back. A beautiful piece of Tibetan MUSIC with Pali verses comes through a nearby monastery.

DISSOLVE TO:

102

EXT. TIBET - DAY

102

The fiancé and his men. One of them tries to find them through the domestic binocular.

His pov: Mountain of Dolpa

MAN #1
I don't find them through it.

He hands over the binocular to the fiancé. He looks through it. His pov:

CUT TO:

103 EXT. BOARDER OF TIBET AND DOLPA - DAY 103
Rinzin and the princess are on horseback. They move on toward an old monastery. Rinzin has got A DUN COLOURED HORSE.

CUT TO:

104 EXT. COURTYARD OF SHEY GOMPA MONASTERY - DAY 104
They sit on chairs against each other.

PRINCESS
Enough is enough! War brings no profit to any country.

RINZIN
I know the fact.

PRINCESS
I want to offer my help toward peace.

RINZIN
Okay, how can I help you?

PRINCESS
Please, find out procedures.

RINZIN
I prefer Rimponchhes to us.

PRINCESS
Very good. Me too.

RINZIN
People believe them. Any peace talk must get its validity.

PRINCESS
You are true. We must declare about the date.

RINZIN
I will send my messenger to you after I advise with the king about the date.

PRINCESS
Okay! We must keep it secret.

RINZIN
Done!

PRINCESS

The first thing we were going to recover our relation was horse-race in the Yartung festival. The other was archery.

RINZIN

Sounds good! It was fantastic! Always, Tibet would win. This time we won it. I think it is symbolism.

CUT TO:

105 EXT. A SECRET CHAMBER/TIBET ROYALE PALACE - NIGHT 105

King, the princess, and the Rimponchhe involve into secret talk.

KING

(to Princess)

What is the basic principle of this peace talk?

She looks at Rimponchhe.

RIMPONCHHE

Peace is the basic line of this peace talk.

KING

My interest is about Shefoksundo lake and the half of the original Tripitak for that we made war.

RIMPONCHHE

I am not sure about Shefoksundo but I assure you that I will contribute to bring back peace and the half of the Holy Tripitak.

The king nods. The princess hands the king a list of peace talk members. He looks at it and nods.

CUT TO:

106 INT./EXT. CONFERENCE HALL/MONASTERY - DAY 106

After Buddhist ritual of respecting one another they start finding their place. There are three members in each group. At first the Rimponchhes forward the official letter to each other. They unfold them and acknowledge.

A couple of nuns serve them herbal tea.

TIBETAN RIMPONCHHE
Peace is our basic line.

DOLPA RIMPONCHHE
Ours is the same.

TIBETAN RIMPONCHHE
What about their concept of
Shefoksundo lake and the half of
the Holy Tripitak?

DOLPO RIMPONCHHE
I have not been given the authority
to talk about Shefoksundo.
Regarding the half of original Holy
Tripitak that Buddhabhadra
translated it into Tibetan from
Pali we can exchange half with
half.

TIBET RIMPONCHHE
The two halves make complete Holy
Tripitak.

DOLPO RIMPONCHHE
Peace comes through the economy
growth. Our businessmen want to
sell their blankets made of wool in
Tibet. What is your opinion?

Tibet Rimponchhe takes an advice from his assistants. They
tell him in whisper.

TIBET RIMPONCHHE
We are agree with it. We exchange
it with salt and gold. One of
important things is that we don't
have enough coins. We supply our
coins from Neva valley. I propose
that Dolpa produce the coins for
us.

DOLPO RIMPONCHHE
Okay! It's our fortune.

TIBET RIMPONCHHE
Could Dolpa help us to send their
architects to build the
monasteries?

DOLPO RIMPONCHHE

Dolpa is always interested in spreading Buddhism. Peace remains in Dolpa and Tibet. We send our architects and businessmen there. No war again!

TIBET RIMPONCHHE

Truly! No war again.

The members of both side are happy.

CUT TO:

EXT. COURTYARD OF MONASTERY - LATE AFTERNOON

A Lama, with a moving mane in his hand, of the monastery welcomes them with garlands and mufflers on their neck for their successful peace talks while they leave.

LAMA

I wish for peace in both countries.

CUT TO:

EXT. BOARDER OF TIBET AND DOLPA - DUSK

The Rimponchhes and their members are on horsebacks. They wave on each other. They are happy.

CUT TO:

107

EXT. BOARDER OF TIBET AND DOLPA - NIGHT

107

A little light comes from the monastery. It grows dark.

The Rimponchhes and their members are on the horsesbacks. Fiancé comes across them with his men there. They stop their way. A sudden anxiety arises over the faces of Rimponchhes. Their horses stands one against the other. Fiancé kills both of the Rimponchhes. Blood spreads out. His men kill the rest of the members. We cannot recognize them very well.

CUT TO:

108

EXT. COURTYARD/DOLPA DURBAR SQUARE - EARLY MORNING

108

A piece of gloomy MUSIC of domestic violin EMERGES out. Dolpa Rimponchhe and his members are on horsebacks. They are all dead. Their dead bodies have been tightened by ropes.

Pasang, Rinzin and other members of the palace are there. They look panicked. They tie off the rope and put down the dead bodies on the ground.

Tears rolling down from the eyes of some devotees. An Amchi (tradition medical officer), checks up their pulses but he finds no hope. When he comes to the Rimponchhe and his eyes blinks with hope. His men take him under treatment. Music FADES AWAY.

Pasang and Rinzin exchange their glances with each other.

PASANG
I had already said that politics
and love is different thing.

Commander comes closer to Rinzin.

COMMANDER
You drowned Dolpa.

Rinzin does not speak anything. He digests the criticizes.

MONK #1
Tibet gave us betray.

LAMA
Not Tibet. The princess.

MONK #2
(annoyingly)
You killed our people. You killed
Rimponchhe.

He catches him by the throat.

MONK #2 (CONT'D)
Who teaches salvation? Who teaches
us meditation?

PASANG
I had already told you that the
princess would betray us but you
did not believe us.

COMMANDER
(looking at Rinzin)
You must account for it.

He comes closer to Rinzin.

COMMANDER (CONT'D)
We will take revenge. We are sons
of the bravest warriors in history.
(MORE)

COMMANDER (CONT'D)

Know that we cannot take any kind
of risk for the monarchy and people
of Dolpa in place of your love
toward the princess of Tibet.

PASANG

There is no alternative of war.

RINZIN

Your people always seek a loop hole
to make a war. I always seek a way
to -- !

COMMANDER

(annoyingly)

Peace - - peace - - peace ! I do
not believe in peace. I believe in
blood. The blood of the Tibetan.
The blood of the princess who is
the cause of this disaster.

He gets a LAMA who practices the astrology.

COMMANDER (CONT'D)

When is the birthday of Lord
Buddha?

The Lama turns on the pages of a Tibetan calendar and looks
for the date.

LAMA

It is after two months.

They nod.

CUT TO:

109

EXT. COURTYARD/TIBET DURBAR SQUARE - EARLY MORNING

109

We HEAR of a piece of gloomy MUSIC of Tibetan violin. Tibetan
Rimponchhe and his members are on horsebacks. They are all
dead. Their dead bodies have been tightened by ropes. The
princess, her fiancé and other members of the palace are
there.

Fiance looks panicked when princess looks up at him. They
tie off the ropes and put down the dead bodies on the ground.
Tears rolling down from the eyes of some devotees along with
the princess. An amchi checks up the Rimponchhe's pulses at
first but he finds no hope. Monks, nuns, commander and a few
people give remark on this event.

A monk comes closer to the princess.

MONK #1

You killed our people. You killed
Rimponchhe.

NUN #1

You are a witch who killed our
people.

The princess painfully raises her head to see them. When she
exchanges her glance with one of the nuns then:

NUN #2

We cannot exchange Tibet with your
love.

She spits over her face. People around her look at her being
astonished. An ANI comes closer to her.

ANI

I told you many times that don't
believe those Dolpo. They had given
us betray in history. You did not
take my advice.

A MONK and HIS WIFE. They come closer to the princess and CRY
violently. His wife beats her chest.

MONK'S WIFE

You killed my son.

COMMANDER

We must take revenge, mother.
Suppose me your son.

MONK'S WIFE

I am a blind. He was my light, son.

She tries to find out the commander and touches him gently.
We look at fiancé and at his face behind the crime.

KING

Who killed them?

He exchanges his glance with the princess.

NUN #1

She!

PRINCESS

I didn't kill them, papa. But I
know who killed them.

She exchanges her glance with the fiancé.

KING
Tell me who is he?

PRINCESS
It takes some time.

KING
Our ancestors attempted to make a
peace agreement with them but never
succeeded. So our history says.

He comes closer to the commander.

KING (CONT'D)
Commander! Prepare for the war!

COMMANDER
There is not alternative of war, my
lord.

The music FADES AWAY.

CUT TO:

110 EXT. BATTLE FIELD - DAY 110

Dolpa and Tibet take part in war. The warriors wait for the
command.

The king of Tibet, the princess, the fiancé and his men, the
commander, the monks, and the nuns, tulkes, and the people of
Tibet have taken part in the war.

The king, Rinzin, Pasang, the commander, monks, nuns, tulkes
and people of Dolpa have taken part in war.

Finally, there are deputy Rimponchhes of Dolpa and Tibet on
their horsebacks against each other.

RINZIN
Dolpa was never in favor of war in
history. We are still in favor of
peace. You broke down the agreement
between us. You killed the peace
members along with Rimponchhes.

PRINCESS
Stop! We are the peace keepers.
We're the followers of Lord Buddha.
The whole world knows our
contribution to spreading the
Buddhism in world.

(MORE)

PRINCESS (CONT'D)

In the name of peace process -- in the name of negotiation -- you betrayed us. You, the Dolpo, are liars. You'll never get salvation.

RINZIN

Shut up! You are sinners. You killed the Rimponchhes who taught dhamma to the people. According to the text of Lord Buddha, you violated the four noble truths and eight-fold paths so that you'll never get salvation.

PRINCESS

You looted out our Holy Tripitak. Our food. Our yaks and mountain goats. You killed Rimponchhes yourselves to break the peace process. You violated sila.

RINZIN

You did all sinful acts yourselves and now you imposed your faults on Dolpa. You idiot girl! Even a Dolpo mule wouldn't prefer to marry with you and you've come here to take part in war. You're still child. Move back and play with dolls, there, in Tibet. You -- bitch --

He spits.

PRINCESS

We're no fragile as we were before. We fulfil our compensation.

RINZIN

We are the best warriors -- ! You know that --

PRINCESS

The war declares who the best warrior is. Let's fight at first.

RINZIN

Let's fight!

They fight.

DISSOLVE TO:

111 EXT. DOLPA - DAY

111

We HEAR of BLOW of trumpet before we see mountain eagles flying over the sky. DEPUTY RIMPONCHHE, along with monks, Lamas, Rinzin and Pasang, performs Holy ritual and reading Buddhist text. A Lama blows the trumpet.

DEPUTY RIMPONCHHE
(reading the Buddhist
text)

May you be free from enmity, may
you free from ill-will, may you be
free from affliction, may you be
happy, may you be free from
suffering, may you not be parted
from the good fortune you've
attained, as owner of your kamma.

A LAMA cuts the dead body into pieces. There are dead bodies of the warriors, monks and Lamas who get martyrdom in the battlefield.

RIMPONCHHE
(looking over the sky)
Come! Come! Have your meal and
fulfil your stomach.

The eagles gathers over the sky in many number. Rimponchhe throws the pieces of dead body in sky. The eagles come and take them away. The Lama cuts the another dead body into pieces. Rimponchhe collects it and throws them again into sky.

RIMPONCHHE (CONT'D)
Come! This one is for you.

A mountain eagle comes, takes it away and flies over the sky.

RIMPONCHHE (CONT'D)
Come! This one is for your brother.

Another mountain eagle comes, takes it away and flies over the sky. Pieces of dead bodies are over the ground. A flock of eagles crowds there. They take the pieces away. They FIGHT among themselves for the pieces.

CUT TO:

112 INT. MEDICAL ROOM/DOLPA - NIGHT

112

The Amchi is along with his assistants. King comes to look at the Rimponchhe.

KING

What about the Rimponchhe? Is he getting better?

AMCHI

I am doing whatever I know my best.

The king frowns his forehead. The amchi puts a query to the king.

AMCHI

When it is time to have meditation and Buddhist song of Pali verses comes across from monastery he gives his motion.

KING

He is a meditation guru who has practiced meditation for a long time so that he does so.

AMCHI

That is why his chance is better to recover.

CUT TO:

113 EXT. BATTLE FIELD - EARLY MORNING (THE DAY BEFORE BIRTHDAY OF BUDDHA) 113F

Again war between them. The number of warriors decreases in both countries.

The princess and Rinzin on horsebacks against each other. RINZIN'S HORSE is of cremello colour.

Looking at princess we can know that she is pregnant and in very critical condition. They are about to begin war. They discuss and blame upon each other to break the peace talk.

PRINCESS

You are liar. You betrayed me.

RINZIN

You are witch. You drank blood of our monks and Lamas.

PRINCESS

You are son of bitch! You killed those poor people who wished to bring peace in both countries.

She spits.

PRINCESS (CONT'D)
You will never get salvation.

RINZIN
You have performed sinful acts so
that whole Tibet will not get
salvation.

He also spits.

PRINCESS
You go to hell!

RINZIN
Not me. You go to hell!

She swings an arrow toward Rinzin. He escapes of it. She
continues on. The one gets an arm of Rinzin.

CUT TO:

114 INT. MEDICAL ROOM - DAY 114

Rimponchhe feels difficulty. He gives his motion. An amchi
and his men observe this.

CUT TO:

115 EXT. BATTLE FIELD - DAY 115

Rinzin swings an arrow in reply. She cannot avoid of it and
the arrow gets her arm.

CUT TO:

116 INT. MEDICAL ROOM - DAY 116

Rimponchhe feels difficulty. He gives his motion. He tries to
say something.

AMCHI
Come on! Come on!

Still, we see Rimponchhe.

AMCHI (CONT'D)
(forcing)
Come on! You're going to say
something. Come on!!

CUT TO:

117 EXT. BATTLEFIELD - LATE AFTERNOON 117

The war between Tibet and Dolpa

-- King against king -- Fiance against Pasang -----Monks
against monks -- -- Nuns against nuns -- -- Tulkes against
Tulkes -- -- People of Dolpa against people of Tibet--

They fight and kill one another.

A horserider hurriedly comes towards the battlefield. He is
Gyalba.

FIANCE AND PASANG

They face against each other. Pasang shows him the needle.

PASANG

Do you know it?

FIANCE

A little.

They get off the horses. They fight. They play Kung-Fu.

118 PRINCESS AND RINZIN ON HORSEBACKS 118

They swing their arrows against each other. The princess gets
dizziness and the earth moves for her. Rinzin finds that she
is pregnant and in critical condition. She falls down the
ground. Sweats over her face. She feels pain on her stomach.

PRINCESS

Ouch - - ouch - - ! Help - - help!

They stop the war for humanity with her.

RINZIN

I will help you. Don't worry! The
Rimponchhe you killed taught me to
help helpless people.

People are blind in war. They fight against each other. One
kills the other. A warrior swings arrows. An arrow gets an
arm. Pasang is wounded. The princess sees this.

PRINCESS

(in pain)

How can you help me? There are
everywhere warriors - - either
yours or mine - -

RINZIN

The monks you killed have taught me
how to save someone in the midst of
the war.

PRINCESS

I didn't kill your people. But you
killed mine.

Gyalba comes closer to Rinzin.

HORSERIDER

No one killed them.

There is so NOISE that the prince doesn't listen.

RINZIN

What are you saying?

GYALBA

Fiancé killed the members who took
part in peace talk.

RINZIN

At first, help me to send her to
her shelter safe. She is going to
deliver a baby.

GYALBA

Okay, I will.

FIANCE AND PASANG

They still fight.

DOLMA ON HORSEBACK

She finds them fighting against each other. She comes closer
to them. Her face is spotted with blood.

DOLMA

Stop! I say, Pasang, to stop! He is
my pray.

Pasang leaves fiancée. She fights with him.
Rinzin and the horserider take her to the way to her shelter.
She is still in pain. She CRIES. They are attacked by both
sides. One of warriors attempts to kill him. He stops him
and says.

RINZIN

I am your man. Don't kill me,
Phurba.

He is Phurba. Knowing him he feels sorry and seeks another pray.

Princess pov: A Tibetan WARRIOR targeting him an arrow

He sends the arrow.

PRINCESS
Move, please!

Rinzin and Gyalba move. The arrow goes over the rib of a horse. They lift her. She still CRIES in pain.

CUT TO:

119 EXT./INT. SHELTER/BATTLEFIELD - LATE AFTERNOON 119

They come to her shelter carrying her in a bamboo stretcher. They have their arms and backs injured by arrows and swords. The Tibetan receive her out of curiosity into the shelter. When Rinzin is about to enter out the princess catches his hand.

PRINCESS
Don't leave me alone. I am
helpless. Find some ladies who can
deliver my baby.

CUT TO:

120 EXT. BATTLEFIELD - LATE AFTERNOON 120

RINZIN AND GYALBA

They return to the battlefield escaping of the arrows and attacks of the warrior from both sides. Rinzin wants to forward the message from Gyalba to the commander but there is everywhere war to pass through the battle. Rinzin is attacked by both side. He walks through the crowd of people. He comes to look for the commander to forward the message so he can stop the war. The messenger follows him.

He meets the commander who fights against the Tibetan. Looking Rinzin there he looks surprised.

RINZIN
Stop the war.

COMMANDER
Why?

RINZIN

We are fighting this battle with no reason. Rimponchhe sent a messenger to convey his message. The fiancé killed the peace members. Find me some nuns who are expert to deliver babies. The princess of Tibet is in problem.

He BURSTS OUT.

COMMANDER

You are still crazy with the princess.

RINZIN

Believe me. Ask him.

He points to Gyalba. He nods.

RINZIN (CONT'D)

Find an amchi too.

There is still war between them.

CUT TO:

121 INT. SHELTER/ BATTLEFIELD - LATE AFTERNOON 121

The princess is under blanket. She struggles with the baby. Her face is open. She is in pain while delivering the child but it is very hard to take him out. Inside are some HOUSEMAIDS whose profession is delivering the baby.

He enters into the shelter.

RINZIN

I want to stop the war.

PRINCESS

(with pain of deliver)
It is war for salvation. It is war for liberation. Why are you going to stop the war?

RINZIN

Your fiancé along with his men killed the peace members.

PRINCESS

What is the evidence?

RINZIN

Look at this gold ornament.

He shows her the gold ornament where four noble truths and eight fold paths are inscribed.

RINZIN (CONT'D)

This gold ornament, which had been given to your fiancé on the occasion of your engagement.

She believes but can do nothing this moment.

PRINCESS

Help me to deliver the baby.

Still, a few nuns help her to deliver the baby.

CUT TO:

122

EXT. BATTLEFIELD - LATE AFTERNOON

122

He looks for an amchi in the battle. In war people are so mad that they cannot hear one another. Pasang meets him on the way.

PASANG

What are doing?

Pasang is annoyed at him when he finds out him not involving in war but wandering hopelessly.

RINZIN

I beg you for a help to find out an amchi. The princess of Tibet is going to deliver a baby. She is in pain.

PASANG

Are you mad? Are you still crazy with the witch who killed our peace members?

RINZIN

Fiancé killed our peace members. I have a gold ornament for evidence.

He shows the gold ornament. Pasang believes. They meet the amchi. He is busy with the war among the warriors.

CUT TO:

123 INT. PRINCESS'S SHELTER/BATTLE FIELD - (BIRTHDAY OF BUDDHA)¹²³

The amchi with the help of the nuns delivers the BABY. The baby CRIES. When the baby comes out both side of warriors feel the peace within them. They feel that they are not warriors. Instead, they are brothers of each other. A gentle storm goes through them so that they feel a kind of salvation.

CUT TO:

124 EXT. BATTLE FIELD - EARLY MORNING 124

In the battle field warriors of both side sit calm against one another. Dead bodies of both Tibetan and Dolpo warriors are here and there. Yaks, horses and mules are found dead and somewhere we find them dead with their warriors.

There are kings, commanders, Rinzin, Pasang, the princess with baby.

RINZIN'S HORSE is white.

Featuring Deputy Rimponchhes of both countries. They are assigned to as new Rimponchhe. The fiancé is handcuffed and surrounded by Tibetans warriors.

The princess feeds her breast to her baby.

DOLPO RIMPONCHHE

In the name of peace, we fought for a long time. To practice the nonviolence we became violent. In search of salvation we lost Buddhism -- we lost even simple meaning of dhamma. We broke out the sila. We killed one another. We killed our brothers -- we killed our teachers who taught us how to get salvation. It is sinful act. A Buddhist must not go through this way.

TIBETAN RIMPONCHHE

Centuries ago, Buddhabhadra translated the Methods of Salvation into Tibetan language from Pali. For five or six century we practiced according to the real one. Later the people mixed their own ideas into the practice of salvation and forgot the original one.

RIMPONCHHE

In the political conflict between two countries on the subject of Shey Phoksundo misunderstanding rose and wars happened.

TIBETAN RIMPONCHHE

In consequence, we lost the half of the original text of the Holy Tripitak that beautifully explained about salvation.

Dolpo Rimponchhe hands over the copy of the half of the original Holy Tripitak that Dolpo looted long ago to newly assigned Rimponchhe. The Tibetan Rimponchhe exchanges the copy of the remaining half of the original Holy Tripitak. The kings sign the peace treaty that there will be no war again.

Dolpo Rimponchhe reads the treaty.

DOLPO RIMPONCHHE

Both countries follow Buddhism and rule their countries according to the five code of conduct of Buddhism.

(looks the audience)

King of Tibet will never claim on Shey Phoksundo.

He looks at the audience and hands over the treaty to the Tibetan Rimponchhe. He reads.

TIBETAN RIMPONCHHE

Both countries exchange the incomplete half of Holy Tripitak that teaches how to get salvation.

(looks the audience)

The war ends forever and both countries help each other to keep peace and spread Buddhism in the world.

DOLPO RIMPONCHHE

Both countries do their business between them and through them.

(looks the audience)

Both countries pay their homage to Revt. Rimponchhes, monks, Lamas and people who contribute to bring the peace.

A silence

We HEAR Pali verses of CHANTING in b.g.

Yam pattam kusalam tassa,
 anubhavena panino Sabbe
 saddhammarajassa, ñatva dhammam
 sukhavaham. Papunantu visuddhaya,
 sukhaya patipattiya, Asoka
 manupayasam, nibbana sukhamuttamam.
 Ciram titthatu saddhammo, dhamme
 hontu sagarava. Sabbepi satta
 kalena, samma devo pavassatu. Yatha
 rakkhimsu porana, surajano
 tathevimam, Raja rakkhatu dhammena,
 attanova pajam pajam Imaya

People hug each other as though they forget the war, pains
 and revenges. Rimponchhe and Rimponchhe. King and king.
 Commander and commander. Monk and monk. Lama and Lama. Nun
 and nun. Finally, people to people.

The princess moves along with her baby to Dolpa. The warriors
 are EXCITED. People are happy.

CUT TO:

125 EXT. TIBET/MONASTERY - DAY (THE BIRTHDAY OF BUDDHA) 125

People celebrate the birthday of Buddha. They light candle
 and domestic fire at home, at royal palace and at monastery.
 They pray and meditate in monastery before image of Buddha.

The monks and nuns CHANT *Pali* verses. MUSIC with them. They
 practice salvation.

RIMPONCHHE

For a long time we didn't have a
 Holy scripture that taught us how
 to get salvation. -- But
 fortunately, we have got it.

Pupil are eager to listen his discourse.

RIMPONCHHE (CONT'D)

The complete eradication and cessation of ignorance help to cease reaction. The cessation of reaction helps to cease consciousness.

DEPUTY RIMPONCHHE

The cessation of consciousness helps to cease mind and body. The cessation of mind and body helps to cease the sixth senses. The cessation of sixth senses helps to cease the contact.

CUT TO:

126 EXT. WHITE MONASTERY/TIBET - DAY 126

ARNIKO builds the White Monastery. The Lamas, monks, and warriors of Dolpa help to repair the Tibetan monasteries. A few of them are coloring the statues of three significant Buddhas.

Again, horses, mules, and yaks load and unload the boulders, slate and pine wood. Lamas and monks behind them.

CUT TO:

127 EXT. DOLPA - DAY (THE BIRTHDAY OF BUDDHA) 127

People welcome their new princess and the baby. They celebrate the birthday of Buddha. They light candle and domestic fires at home, at royal palace and at monasteries.

CUT TO:

128 EXT. SHEY GOMPA MONASTERY - DAY (THE BIRTHDAY OF BUDDHA) 128

They pray and meditate in an old monastery before an image of Buddha. They practice salvation.

RIMPONCHHE

The cessation of contact helps to cease sensation. The cessation of sensation helps to cease the craving and aversion. The cessation of craving and aversion helps to cease attachment.

CUT TO:

129 EXT. TIBET/ MONASTERY - DAY (THE BIRTHDAY OF BUDDHA) 129

DEPUTY RIMPONCHHE

The cessation of attachment helps
to cease the process of becoming.
The cessation of process of
becoming helps to cease birth.

RIMPONCHHE

The cessation of birth helps to
cease ageing and death together
with lamentation and sorrow
physical and mental suffering and
tribulations. Thus all kind of
suffering ceases. This is
salvation.

CUT TO:

130 EXT. DOLPA DURBAR SQUARE - DAY (THE BIRTHDAY OF BUDDHA) 130

King announces the kingship of Dolpa. Rinzin becomes new
king. Pasang becomes his minister.

We HEAR of *Pali* verses of nirvana coming from monastery.
MUSIC with them.

CUT TO:

FINAL FADE OUT.

"THE END"